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THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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THE NEW CATHOLIC MOVEMENT IN ITALY.

TWO years ago the attention of the world was drawn to Italy by the appearance of a very remarkable book. It was called *Il Santo,* "The Saint," and was written by the veteran senator Antonio Fogazzaro, whose earlier works had already won for him the highest esteem and consideration. The success of *The Saint* was immediate. Here was something hardly less perfect artistically than D'Annunzio's finest work, and far above D'Annunzio in sincerity and moral worth. Like D'Annunzio's best-known book, *The Triumph of Death, The Saint* was concerned with the condition of the mass of Italian Catholics, and the spirit, whether devout or superstitious, which inspires them and colors their lives. But unlike *The Triumph of Death,* the new book offered some kind of solution for the grave evils to which it drew attention. The result was, that *The Saint* instantly found tens and even hundreds of thousands of readers. It soon found its way across the Alps, a French translation appearing in the best of the French magazines, another translation coming out in Germany, and yet a third version making its appearance in English. This was not the only quarter in which it attracted attention. That famous body which, during centuries, has condemned some of the greatest and noblest works, as well as some of the worst, and which records its condemnations in the *Index Expurgatorius,* also studied the new Italian masterpiece, with the result that it also was condemned and inscribed in the lists of works forbidden to the faithful. The result might have been foreseen. Already a success, *The Saint* now secured a triumph. Its readers multiplied marvelously; and it was presently recognized that a new movement within the Church in Italy had found a prophet and a worthy expression.

Perhaps we can best gain an understanding of the ideals of this new movement, at the time when they were beginning to be formulated,

by a quotation from one of the characters in *The Saint:* "We are, in a manner, the prophets of this saint, of this Messiah, preparing the way for him, which simply means that we point out the necessity of a renovation of all that, in our religion, is outward clothing, and not the body of truth, even should such a renovation cause suffering to many consciences. *Ingemiscit et parturit!* (Creation groans and travails). We must point out this necessity, standing the while on absolutely Catholic ground, looking for the new laws from the old authorities, bringing proofs that if these garments which have been worn so long and in such stormy times, be not changed, no decent person will come near us, and God forbid that some among us should be driven to cast them off without permission, out of a loathing not to be borne. I wish, furthermore, to say that we have very few human fears."

To this another speaker replies: "That is true! We have no human fears. We are striving for things too great, and we desire them too intensely, to feel human fears! We wish to be united in the living Christ, all among us who feel that the understanding of the Way, the Truth, and the Life is growing—yes, is growing in our hearts! in our minds! And this understanding bursts so many—what shall I call them? —so many bonds of ancient formulas which weigh on us, which suffocate us; which would suffocate the Church, were the Church mortal! We wish to be united in the living Christ, all among us who thirst—who thirst! who thirst! thirst!—that our faith, if it lose in extent, may gain in intensity—gain a hundredfold—for God's glory! And may we glow with it, and may it, I say, be as a purifying fire, purifying first Catholic thought and then Catholic action! We wish to be united in the living Christ, all among us who feel that He is preparing a slow but tremendous reformation, through the prophets and saints, a transformation to be accomplished by sacrifice, by sorrow, by the severing of affections; all of us know that the prophets are consecrated to suffering, and that these things are revealed to us not by flesh and blood, but by God Himself, dwelling in our souls. We wish to be united, all of us, from many lands, and to regulate our course of action. You are afraid? You fear that many heads will fall at one blow? I answer, Where is the sword mighty enough for such a blow? One at a time, all in turn may be struck. But you must pardon me if I ask you, and other prudent persons like you, where is your faith? Would you hesitate to serve Christ from fear of Peter? Let us band ourselves against the fanaticism which crucified Him and which is now poisoning His Church; and if suffering be our reward, let us give thinks to the Father: *Beati estis cum persecuti vos fuerint et dixerint omne malum adversum vos, mentientes, propter me.* (Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.")

It is, perhaps, to be regretted that Fogazzaro does not continue to develop the thoughts of the group of men from whom these two speeches are taken, showing us the gradual working of the leaven, the slow unfolding of the flower of spiritual growth in each of them, but rather chooses to concentrate his whole attention on the Saint from whom the story is named. This remarkable person has great elements of beauty and devotion in his heart, mixed with much that is emotional and rather hectic, but some of his discourses most faithfully reflect the thoughts of the leaders in the New Catholic movement in Italy. Thus we have the Saint saying to a crowd of villagers, who had asked him to preach to them: "Are you fit to enter the church? Are you at peace with your neighbor? Do you know what the Lord Jesus means, when He says to you that no man may approach the altar if he be not at peace with his neighbor? Do you know that you may not enter the church if you have sinned against charity or justice, and have not made amends, or have not repented, when it was not possible to make amends? Do you know that you may not enter the church, not only if you bear ill-will against your neighbor, but also if you have injured him in any manner whatsoever, either in your dealings with him, or in his honor, or if you have slandered him, or harbor in your heart wicked desires against his body or his soul? Do you know that all the Masses, all the Benedictions, all the Rosaries and all the Litanies, count for less than nothing, if you do not first purify your hearts, according to the word of Jesus?"

The issue is even more directly stated, further on in the book, where the views which Fogazzaro wishes to emphasize are put forward in the guise of a letter: "We were educated in the Catholic faith, and on attaining manhood we—by an act of our own free will—accepted its most arduous mysteries; we have labored in the faith, both in the administrative and social field; but now another mystery rises in our way, and our faith falters before it. The Catholic Church, calling herself the fountain of truth, to-day opposes the search after truth when her foundations, the sacred books, the formulæ of her dogmas, her alleged infallibility, become objects of research. To us this signifies that she no longer has faith in herself. The Catholic Church, which proclaims herself the channel of life, to-day fetters and stifles all that is youthful within her, to-day seeks to prop up all that is tottering and aged within her. To us these things mean death, distant but inevitable death. The Catholic Church, claiming to wish to renew all things through Christ, is hostile to us, who strive to wrest the direction of social progress from the enemies of Christ. This fact, with many others, signifies to us that she has Christ on her lips but not in her heart. Such is the Catholic Church to-day. Can God desire our obedience to her to continue? We come to you with this question. What shall we do?"

On this letter, another personage in the story comments: "I answer those who wrote me thus: Tell me, why have you appealed to me who profess to be a Catholic? Do you perhaps think me a superior of the superiors in the Church? Will you, perhaps for that reason, rest in peace upon my word, if my word be different from what you call the word of the Church? You have appealed to me because you unconsciously recognize that the Church is not the hierarchy alone, but the universal assemblage of the faithful, *gens sancta;* that from the bottom of any Christian heart the living waters of the spring itself, of truth itself, may rush forth. Unconscious recognition, for were it not unconscious, you would not say, the Church opposes this, the Church stifles that, the Church is growing old, the Church has Christ on her lips and not in her heart.

"Understand me well. I do not pass judgment on the hierarchy; I respect the authority of the hierarchy; I simply say that the Church does not consist of the hierarchy alone. Listen to another instance. In the thoughts of every man there is a species of hierarchy. Take the upright man. With him certain ideas, certain aims, are dominant thoughts, and control his actions. They are these—to fulfil his religious, moral and civil duties. To these various duties he gives the traditional interpretations which he has been taught. Yet this hierarchy of firmly grounded opinions does not constitute the whole man. Below it there are in him a multitude of other thoughts, a multitude of other ideas, which are continually being changed and modified by the impressions and experiences of life. And below these thoughts there is another region of soul, there is the subconsciousness, where occult faculties work at an occult task, where the mysterious contact with God comes to pass. The dominant ideas exercise authority over the will of the upright man, but all that other world of thought is of vast importance as well, because it is continually deriving truth from the experience of what is real without, and from the experience of what is Divine within, and therefore acts as a corrective of the superior ideas, the dominant ideas, in that in which their traditional element is not in perfect harmony with truth. And to them it is a perennial refreshing fountain of new life, a source of legitimate authority, derived rather from the nature of things, from the true value of ideas, than from the decree of men. The Church is the whole of mankind, not one separate group of exalted and dominant ideas; the Church is the hierarchy, with its traditional views, and the laity, with its continual experience of reality, its continual reaction upon tradition; the Church is official theology, and she is the inexhaustible treasure house of Divine truth, which reacts upon official theology; the Church does not die; the Church does not grow old; the Church has the living Christ in her heart rather than on her lips; the Church is a laboratory of truth, which

is continually at work, and God commands you to remain in the Church, to become in the Church fountains of living water."

One could hardly wish for a better expression of the ideals of the Young Catholics in Italy. On the one hand, they vividly realize the new understanding of the world and of life that we have gained from the progress of science; and as vividly realize that the materialistic view of the world is incomplete, and must be supplemented by the equally true and equally scientific experience of spiritual life, which they feel welling up within their hearts. And, on the other, to balance and unify this new spiritual experience, they feel that there should be the greater body of spiritual experience, the experience of long centuries in many lands, which constitutes the soul of the Church, in the true sense. The individual must have scope; the universal must also have scope. Thus admitting the imperative need both of individual spiritual and mental life, and of the vast collective spiritual and mental life which embraces all individuals, they further find, in the Catholic Church, an expression of the collective spiritual life which appeals to them as nothing else does. There is the age-long spirit of prayer, of sacrifice, of devotion, which has built up a mountain of spiritual power, whose might and majesty they feel. And there are the sacred traditions, carrying the Church back to the holy days of Galilee. But they find the governing body of this Church setting its face like flint against many of the ideals which are springing up in their hearts. They find this governing body, the hierarchy, despotically insisting on entire submission; despotically condemning every effort to spiritualize tradition, or to square religious experience with the new vistas of life opened up by scientific progress. On the contrary, the ruling body of the Church deliberately ignores the scientific progress of the last half-dozen centuries; absolutely refuses to recognize the fact that, within the last fifty years, all our views have been transformed by the splendid teaching of evolution; and wholly forbids any attempt to take account of these new ideas and this new light in the statement of religious life. Further, they find the governing body of the Church absolutely denying to the lay members of the Church—the vast majority of the faithful—the right to think for themselves, and proclaiming that the decisions of the hierarchy are binding on the consciences of all the faithful, and must be accepted, on pain of excommunication. This is the struggle, these are the opposing elements, which Fogazzaro presents in his great novel; and he is, in reality, mirroring the soul-growth of a whole generation, and putting on record the thoughts, aspirations, hopes and fears of the most enlightened and spiritual of his Catholic fellow-countrymen.

The finest thing in *The Saint* is the appeal made to the Pope, under

the guise of a most dramatic incident, where the Saint makes his way into the inner courts of the Vatican, and confronts the Pope in person. With passionate devotion, the Saint thus makes his appeal: "Holy Father, the Church is grievously sick. Four evil spirits have entered her body, to wage war against the Holy Spirit. One is the spirit of falsehood. It has assumed the shape of an angel of light, and many shepherds, many teachers in the Church, many pious and virtuous ones among the faithful, listen devoutly to this spirit of falsehood, believing they listen to an angel. Christ said: 'I am the Truth.' But many in the Church, even good and pious souls, divide the Truth in their hearts, have no reverence for that truth which they do not call 'religious,' fearing that truth will destroy truth; they oppose God to God, prefer darkness to light, and thus also do they train men. They call themselves the 'faithful,' and do not understand how weak, how cowardly is their faith, how foreign to them is the spirit of the apostle, which probes all things. Worshippers of the letter, they wish to force grown men to exist upon a diet fit for infants, which diet grown men refuse. They do not understand that although God is infinite and unchangeable, man's conception of Him becomes ever greater from century to century, and that the same may be said of all Divine Truth. They are responsible for a fatal perversion of the Faith which corrupts the entire religious life; for the Christian, who by an effort has bent his will to accept what they accept, to refuse what they refuse, believes he has done his utmost in God's service, whereas he has done less than nothing, and it remains for him to *live* his faith in the word of Christ, in the teachings of Christ, to live the *'fiat voluntas tua'* ('thy will be done') which is everything. Holy Father, to-day few Christians know that religion does not consist chiefly in intellectual adhesion to formulas of truth, but rather in action, and life in conformity with the truth, and that the fulfilment of negative religious duties, and the recognition of obligations towards the ecclesiastical authority, do not alone constitute true Faith. And those who know this, those who do not separate Truth in their hearts, who worship the God of Truth, those are striven against with acrimony, are branded as heretics and reduced to silence all through the spirit of falsehood, which for centuries has been weaving in the Church a web of traditional deceit, by means of which those who to-day are its servants believe they are serving God, as did those who first persecuted the Christians."

The Truth for which the Saint here so eloquently pleads is, first, that enlightened view of life which has come with the scientific understanding of the immensity of the Cosmos, as revealed by astronomy, and the vast periods of the cosmic processes, as revealed by geology, and illumined by Evolution; and, secondly, that enlightened view of religion which springs from an understanding of the life and workings of the

human spirit in touch with the divine spirit, and also from an intelligent view of history, and of the sacred books as well of Christianity as of other faiths.

The Saint comes to his second indictment: "If the clergy neglect to teach the people to pray inwardly—and this is as salutary to the soul as certain superstitions are contaminating to it—it is the work of the second evil spirit which infests the Church, disguised as an angel of light. This is the spirit of domination of the clergy. Those priests who have the spirit of domination are ill-pleased when souls communicate directly and in the natural way with God, going to Him for counsel and direction. The end they have in view is righteous! Thus does the evil one deceive their conscience, the end is righteous! But they themselves wish to direct these souls, in the character of mediators, and thereby those souls grow weary, timid and servile. Perhaps there are not many such; the worst crimes of the spirit of domination are of a different nature. It has suppressed the ancient, sacred Catholic liberty. It seeks to place obedience first among the virtues, even when it is not enacted by the laws. It desires to impose submission, even where it is not obligatory, retractions where the individual conscience does not approve; wherever a group of men unite for good works, it wishes to take direction, and if they decline to submit to this direction, all support is withdrawn from them. It even strives to carry religious authority outside the sphere of religion. Holy Father, Italy knows this! But what is Italy? It is not for her I speak, but for the whole Catholic world."

The third evil spirit which is corrupting the Church, says the Saint, is the spirit of avarice. The fourth is the spirit of immovability. This is disguised as an angel of light. "Catholics, both ecclesiastics and laymen, who are dominated by the spirit of immovability, believe they are pleasing God, as did those zealous Jews who caused Christ to be crucified. All the clericals, Your Holiness, all the religious men even, who to-day oppose progressive Catholicism, would, in all good faith, have caused Christ to be crucified."

The reply of the Vatican to this passionate appeal was direct and incisive. *The Saint* was put on the Index Expurgatorius, in spite of the high reputation for virtue and piety which Senator Fogazzaro had long enjoyed; and all the faithful were forbidden to read it. The result was not that which the Vatican expected. The book at once leaped into universal fame, and sold in Italy by the hundred thousand, translations also appearing in the chief languages of Europe.

It will be remembered that we quoted, from one of the characters in *The Saint,* the words: "we point out the necessity of a renovation of all that, in our religion, is outward clothing, and not the body of truth,

even should such a renovation cause suffering to many consciences." In the spirit of that sentence a journal was presently founded at Milan, with the title *"Il Rinnovamento"*—"The Renovation,"—to embody the new ideals and tendencies. The editorial Words of Introduction, announcing the policy of this new magazine, are well worth quoting. The editors declare their firm conviction that "the best way to help humanity, is to do lasting good to individuals, and that in virtue of the incalculable diffusive power of thought, he who brings ideas to a few attentive minds, through them reaches multitudes." They affirm their faith "that if an intellectual movement contains a single living spark, this will become a torch and a flame. No spark which deserved to live has ever died. But through this faith of ours precisely, we give to the word Renovation a meaning more humble, more intimate, more profoundly spiritual, than echoes from the old and new declarations a hundred times repeated as a promise of external reforms. In our thought, it indicates solely a desire to renew ourselves, and those who are bound to us by a common ideal, in the search for truth. We are not preachers of social rebirth; we have no promises of happiness to distribute, and we speak only the severe language of facts and ideas. But we are questioners of souls, and we wish to awaken the sleeping, inciting them to an interior work of which they are ignorant, addressing to them continual demands, obliging them to lay aside as old masks the forms of prejudice, dashing to pieces the enchanted links of the formulas in which they have found a peace which is lethargy, compelling them to form that enclosed world in which the point of departure and the point of arrival of the truth which they believe and seek conveniently coincide. To reform the consciences of a country, we must begin by reforming consciences, or, to speak more truly, we must lead them to the point in which the truth itself, which is deep in the heart of each, shall set them free; to return laboriously within themselves, through everything they possess by heredity, to the primal origins and fountains, to the direct light; through the pallid reflections of faith handed down to them to return from myths to Divinity.

"The chief difficulty is for us to take up a sincere position in the judgment of the public in what concerns religious experience, which is the center and the soul of our activity. To explain to Italian readers how a lay review, which is not ecclesiastical, undertakes to work at a general elevation of life in the spirit of Christianity, is no easy thing. The more so, that careless critics may attach us to this or that school, to one or another group of those who are contending for the field to-day. Now we can conscientiously affirm that we are outside all disputes and polemics. Men, even the dearest, are rather indifferent to us, in compari-

son with ideas; and our religious conception will not bind itself to any partisan dogmatism.

"For us, Christianity is Life: it is inexhaustible aspiration, it is hope, it is the panting of the whole being toward that in life which partakes of the eternal; it is the progressive raising of ourselves in a passionate research and ardent struggle after truth; it is a straining forward and a living of the soul in the future. It is vain to confine Christianity in any intellectual systems as definitive expressions of its development; it is, by its very nature, a continual becoming, which bursts the old vestures to re-create ever new ones, which moulds and remoulds the forms through which it communicates itself to the mind of man; in a perennial movement of renovation, as though a divine potter were seeking ceaselessly and ever unsatisfied to express in pliant clay his ineffable ideal. Every religious conception which pretends in the name of faith to bind the intellect to determinate philosophical or social doctrines, and believes in the possibility of a specifically orthodox science, art or polity, would be false in its very root. And if we believe possible a new Christian civilization, it is only on one condition: that the spirit of Christ signifies the spirit of liberation, and that no one shall bend it to his own theories, hypotheses, or systems, each one feeling it in his heart as an immanent command to upraise his life in all its activities."

These are noble and eloquent words, full of high sincerity and aspiration. The editors continue: "By an analogous conception, we shall refuse to attempt artificial harmonizing of theology and positive science and special apologies for religion. We believe that the one apology possible to-day is the search itself. The truth has not need of us, but we have need of the truth sought without limitations, without theological preoccupations, without fear of dualisms which only exist as intermediate stages toward a definitive unity of the human consciousness. Subjectively the truth has in us its development, from lower to higher forms, from twilight to high noon, through which it dwells in part in all minds which do not wilfully banish it, in all efforts made to reunite it, in many initial faiths, in some forms of negation, and in many souls that doubt. And we are not always joined to God by official philosophies or by well-constructed chains of syllogisms; but because He is in us, by the thousand roads of our minds, by the thousand tortuous paths of our hearts, living and thinking Him, suffering and renewing our life in the fire of great longings, erring and correcting our errors, climbing and descending to climb again the sacred mount on whose summit no mortal man has ever rested.

"On the other hand, we do not wish that this love of truth in

liberty should arouse in any the doubt that we are alienated from traditional religion. So we hasten to declare that Catholicism is the natural basis of our researches; that we feel it as the point of departure of our investigation; and that we need the bounds of its dogma as the age-old foundation of our spiritual life." So far the Declaration of Faith of the editors of *Il Rinnovamento,* as it appeared in the first number, dated January, 1907. We see at once that it is directly in the line of the great spiritual awakening foreshadowed and reflected in Fogazzaro's novel, and that this new magazine is an attempt to put into practical effect the ideals there depicted. We are, therefore, prepared to find Fogazzaro among its most respected contributors, side by side with men like Romolo Murri, Tommaso Scotti, Angelo Crespi, and other leaders of the Young Catholic party in Italy.

The magazine reached its fourth number, still inspired by the hope that it might carry on its work without direct opposition from the governing powers of the Church, but that hope was presently shattered. The authorities at Rome, speaking through the lips of Cardinal Steinhuber, expressed their condemnation of the magazine, in a letter addressed to the Cardinal Archbishop of Milan, and dated April 29, 1907. The numbers already published were put on the Index, and the Eminent Fathers expressed "the disgust which they felt, at seeing published by self-styled Catholics a magazine notably opposed to the spirit and teaching of Catholicism. The Eminent Fathers deplore especially the disturbance which such writers bring about in the consciences of their readers, and the haughtiness with which they set themselves up as the masters and teachers of the Church. And it is grievous that, among those who seem to wish to assume authority in the Church, and to read a lesson even to the Pope himself, are found names already known for other writings dictated by the same spirit, such as Fogazzaro, Tyrrell, Von Huegel, Murri and others. . . . In sum it cannot be doubted that this magazine was founded with the purpose of cultivating a most dangerous spirit of independence of the ruling power of the Church, and the dominance of private judgment over that of the Church itself, and of erecting itself into a school which shall prepare an Anti-Catholic renovation of minds and hearts."

The editors were thereupon called by the Cardinal Archbishop of Milan to desist from their errors and evil ways. They replied, gently but firmly: "We cannot renounce the right to think and to express our thoughts; we cannot cut short our work at its inception, before having given authority itself and the public of honest critics sufficient material to judge of us and of our intentions with justice. Perhaps this attitude through which, without pride, but without weakness, we claim for

ourselves and for others the right to think and to study with more confidence in the Catholic Church, may cause grief to some timid consciences, and may supply weapons to our adversaries. But we are disposed to see in this a loyal action, all whose possible consequences we have long pondered over, without any personal apprehensions, yet to bear witness that the charity which wishes obedience can also impose humble but firm resistance to measures the acceptance of which we could not justify to our own consciences nor to others." So *Il Rinnovamento* continues its work, under the ban of the Congregation of the Index.

Just about the same time, namely, on April 17, 1907, came another notable declaration of principles from the supreme authorities at Rome. This time, it took form in the discourse of Pope Pius X, "on the occasion of conferring the Cardinal's hat on those recently promoted to the purple." In congratulating the new cardinals, the Pope took occasion to lament "the very serious conditions of the time in which we are living, and the continual assaults to which the Church is exposed on the part of her enemies." These enemies are those who are guilty of intellectual aberrations, in virtue of which the doctrines of the Church are despised "and there rings through the world that cry of revolt for which the rebel hosts were driven from heaven. And rebels, indeed, they are, those who profess and spread abroad under artful forms monstrous errors on the evolution of dogma; on the return to the Gospel—the Gospel, that is to say, stripped, as they put it, of the explanations of theology, of the definitions of Councils, of the maxims of asceticism; on the emancipation of the Church, but conceived after a new fashion—an emancipation which will enable them not to revolt, so that they may not be cut off, and yet not to submit, so that they need not abandon their own convictions; and, finally, on adaptation to the times in everything—in speech, in writing, even in the preaching of a charity without faith which, while extremely tender to the unbeliever, is opening up the path to eternal ruin for all.

"You see clearly, Venerable Brethren," the Pope continued, "whether we, who must defend with all our force the deposit which has been entrusted to us, have not reason to be in anguish in presence of this attack, which is not a heresy, but the compendium and poisonous essence of all heresies, which aims at undermining the foundations of the Faith and annihilating Christianity. Yes, at annihilating Christianity, for the Holy Scripture is no longer for these critics the trustworthy source of all the truths which pertain to the Faith, but a common book. For them inspiration is confined to its dogmatic teachings, and those understood after their fashion; is, indeed, but slightly distinguished from the poetical inspiration of Æschylus and Homer. The Church is the legitimate interpreter of the Bible, but only if she submits her interpretation to

the rules of so-called critical science, which imposes itself upon theology and makes it its slave. As for tradition, finally, everything is relative and subject to change, and so the authority of the holy Fathers is reduced to nothing. All these and a thousand other heresies they publish in pamphlets, in reviews, in ascetic treatises, even in novels, and they wrap them up in certain ambiguous terms, in certain nebulous forms, so that when put on their defence they may always keep open a way of escape without incurring open condemnation, and thus catch the unwary in their nets."

To this very eloquent indictment, a group of Italian priests shortly made answer. "For us, profoundly Christian souls," they say, "religion, far from being a vague, mystical feeling which soothes the spirit and isolates it in a barren egoism, is a Divine reality, which enkindles into life and exalts the souls of men, and, knitting them together in a bond of brotherhood, directs their life towards a supreme and common goal. For us Christianity is the highest expression of religion thus conceived, and of Christianity in its turn we consider Roman Catholicism to be the amplest realization. With the affirmation of Christianity as life, we affirm also that it cannot be a mere intellectual abstraction, and, therefore, 'the pure Gospel' of which you speak, 'stripped of the explanations of theology,' is not for us a reality, since, if it wishes to be reality and life, it must become externalized in forms derived from similar expressions of ordinary human activity. As Christians, we accept the authority of the Church, as the careful dispenser of the deposit of eternal truth inherited from Christ, to regulate and govern our religious life, and to interpret and supply its living needs and claims. We accept, further, the dogmas and rites by which all souls, in the communion of faith, hope, and charity, may participate in the life of the living Christ. 'God in Christ, and Christ in the Church'—that is the profound conviction by which all our actions are inspired. That we should be accused of being insubordinate to the authority of the Church and theology, and of turning to the 'pure Gospel,' proves that you do not know our works. . . . And it shows even more clearly that authority, incapable of entering into the spirit and understanding the writings of its faithful and deserving servants, does not confute, does not discuss, but condemns, and condemns because it does not understand."

A word of explanation may here be fitting, as regards the "accusation of turning to the pure Gospel," and the rebuttal of that "accusation." We must remember that expressions carry different meanings to different people; and, while we may feel somewhat shocked at the readiness with which these Italian priests rebut the "accusation of turning to the pure Gospel," we must hold in mind that what they seemingly mean, is,

that they wish to understand the message and life of Jesus in the light of the spiritual experience of ages of Christians, and do not wish to turn their backs on that age-long experience, in order to extract a new system of theology from the texts of the Evangelists. We may well think that they would be wise to "return to the pure Gospel," but at the same time we must do justice to their point of view, their deep feeling for that atmosphere of prayer, of devotion, of sacrifice, which myriads of believers have created, by the profound devotion of their hearts and souls. With touching pathos, these Italian priests continue: "Holy Father, when you were raised to the throne you appealed to all men of goodwill to rally round you and co-operate with you in the Christian restoration of Society. Society, indeed, stood in much need of such a service, seeing that it has for so many years been alienated from the Church, which it looks upon as an ancient and intractable foe. Not only are the ancient cathedrals, which the piety of free and faithful peoples in the Middle Ages raised to the Blessed Virgin and to sainted patrons, deserted; not only do men no longer care to resort to religion for strength and light for their souls, when harassed by everyday fatigues and struggles; not only have respect and veneration for the sacred things which men learned to love from their cradle disappeared; but the Church is regarded as an obstacle to the freedom and happiness of peoples, the priest is insulted in the street as a vulgar and obscurantist parasite, the Gospel and Christianity are regarded as expressions of a civilization which has become obsolete, because of its incompetence to answer to the high ideals of liberty, justice, and knowledge, which are agitating and inspiring the masses. This state of mind is ever gaining ground, and has spread from the University chair to the workshop, from the populous city quarter to the open fields. . . .

"We, who still feel all the riches and the inexhaustible power of Christianity in virtue of an intimate experience which overcomes every human argument to the contrary, have, in answer to your paternal call, girt ourselves with confidence to the task of imparting to the minds of others, and helping them to feel, this ineffable experience. But to-day men exhibit a spirit of distrust and suspicion with regard to us. They are inclined beforehand to reject our invitation." Then these devout priests make a long and impassioned appeal for Light, more Light, as the only thing that can save the Church. They demand liberty of thought, liberty of speech, liberty of judgment, affirming that only through the free use of these can religion be once more made acceptable and useful to enlightened mankind. And finally they add, with prophetic insight: "We know well that our word will have no weight with you; and to-morrow, we are certain, espionage, censure, calumny, will be renewed against us with redoubled vigor. Everything will be done to make us

apostates. But we will stand firm at our post, prepared to endure everything, to sacrifice everything except the truth. Our voice, reverent indeed, but frank, unambiguous, sincere, will be ready to expose every action of yours which is not inspired by wisdom and equity. We mean to be, not rebels, but sincere Catholics, to the salvation of Christianity. Our rebellion will be, at the most, the violence which a loving son ought to exercise to a sick mother, that he may induce her to observe the orders of the doctor which are indispensable to her recovery. . . . From our hearts we implore you to show wisdom, sincerity, equity, clemency!"

The reply of the Pope was incisive. The "rebellious" Italian priests were excommunicated, and further against their teachings and such teachings as theirs were launched the recent Syllabus and Encyclical. In reply to these Vatican thunderbolts, the Italian priests reply, through their spokesman: "Pius X has flung down the gage of battle, and it will not be declined. The men whom he has condemned are, on his own showing, men filled with an apostolic zeal and fervor. They are a handful among the millions of Catholicism, but they are its intellectual and spiritual *élite*. . . . The Inquisition is to be established in every diocese. But the intended victims will reck little of these terrors. For they have an unhesitating faith that Catholicism is the fullest and most vital expression of Christianity and a clear insight into the conditions on which alone Catholicism can continue to flourish in the modern world. They see clearly that if the policy of Pius X is to prevail Rome must shrink into a sect gradually dying of intellectual and spiritual inanition. It is that faith and that vision which will nerve them to fight for their right still to live in their Church and to permeate it with the leaven of new spiritual life and power."

We have, in this Young Catholic movement, whose activity in Italy we have set forth, one of the most vital and virile spiritual movements in the world to-day; one which contains promise of new moral and mental life for untold millions. We clearly see that the struggle of these valiant seekers after light, these valiant worshippers of truth, will be a hard one, and many hearts will be broken, before they see victory resting on their standards. But we have an unquenchable faith in the Light, in the power of the Divine to conquer the darkness; and we have the warmest admiration for the spirit of courage, of self-sacrifice, of gentleness mingled with strength, which has marked every act of these Young Catholics; and sincerely and with confidence we wish them all success and every blessing in their hard task, which, though hard, and perhaps because it is so hard, is a part of that great work which has been carried out by the just made perfect throughout the long history of man.

SOME LETTERS OF "H. P. B."

III.

NEW YORK, December 11, 1877.

From your letters I see that you did not receive some of mine, and that I also did not get all of yours. It is most unpleasant. For instance you write that one of these days you told all about Sasha's wound—I never got that. And now you say that you do not know whether I received *Laughter and Sorrow,* when I wrote to you long ago that not only did I receive the book, but that I also read it in Odessa, soon after the corporal punishments on the public square. Don't you remember that even I thought of translating it, but auntie objected out of patriotism.

You are right, let us drop theology, as neither of us is likely to convince the other, and we shall probably lose time for nothing. But one thing you must give me leave to reply. In spite of the fact that India is really no *terra incognita*—though very *incognita* in some respects —Russian missionaries know hardly anything about it, and the Protestant and the Roman Catholic missionaries tell lies to their hearts' content. Read any work on India of any learned and dispassionate person, of any of the officers who have spent years in that country, even the statements of the enemies of India, and you will find everywhere that a Hindu never takes either liquor or wine, that he eats no flesh, and that it is difficult to find anyone more honest, more truthful and more gentle. I am speaking about the real Hindu, followers of Brahminism, not the cowards who become Musulmans, or drop all religion, becoming thugs and brigands. Please do read what the missionary Dubois says about it. Also read St. Francois Xavier, who spent years in Japan and says that the scrupulous honesty of the Japanese could give lessons to the Christians.

Buddhism (not the idol worship, of course) is the purest and the highest of Asiatic religions. In Ceylon, Burmah, and Siam, monogamy is the rule, having two wives is considered very immoral and is punished severely. It is possible that the Samoyeds, Tunguzes and Buriats and other nomads have learned to drink *vodka,* but believe me that nowhere in Southern India or Ceylon could you find a member of the priesthood who either drinks or is immoral.

Do not be guilty of injustice, Nadejinka, but remember the great rule of the Buddhist religion, a rule which, in spite of the embodiment of gentleness, charity and justice in Christ, and in spite of

his precept, has never as yet become a rule amongst the Christians or their clergy. Here are the words Gautama Buddha spoke, before his last words: "Hold fast to your faith, honor it above everything else, but also respect the faiths of other people." And his last words were: "All form (*composé*) is finite, and doomed to destruction. The spirit of man alone is immortal, without beginning, as without end. I am going to Nirvana."

Now I shall answer all your questions, and will try to explain what you do not understand.

NIRVANA is a word which none of our Orientalists have as yet rendered with any degree of accuracy. Barthélêmy Saint-Hilaire, Burnouf, and Max Müller (the latter twenty years ago, for of late he has changed his opinion for another, which is just as inaccurate) have discussed the question, and tried to prove that Nirvana means the ultimate, the complete destruction of the human individual. Other Sanskrit scholars maintained that Nirvana meant something quite different. Think of the absurdity of the idea that over 400,000,000 people, for the Brahmanists also believe in Nirvana, calling it Moksha, pray all their lives, mortifying themselves with fasting, self-abnegation and renunciation of all physical and moral comforts, all in the hope of obtaining Nirvana or "annihilation," when this annihilation is to overtake them, in any case, upon the death of their bodies, so long as they do not believe in the immortality of the soul. Yet the absurdity of this did not prevent the Orientalists from preaching their theories.

Their argument was founded on the etymology of the technical term. In Sanskrit, Nirvana means the "blowing out" of fire or flame, the destruction of the spark, and is composed of two words: "Nir" and "Vana," that is, "extinguish" and "light." "Moksha" also means "liberation," in Sanskrit "Nirvritti," "end to everything," or the "ultimate cessation." They found the explanation of the word in the Mahabharata, which claims that Nirvritti means "the extinguishing of life in the fire, as well as in the wise man." But as I proved to the Philological Society of New York, in the Amara Kosha, a philosopher of antiquity interprets the term "Nirvana," "flameless," in "Nirvana," as the perfect stillness, a state of windlessness, in which the spirit of man (the symbol of which, with the Christians, is a fiery tongue), as a spark of the eternal, invisible hearth (foyer), of the Great Spirit, or Anima Mundi, is for ever freed from all accidents. The question is, to understand correctly the metaphysical concepts of the early Aryan races, the Vedas, and also the "Four Truths" of Gautama Buddha, Siddhartha. Their philosophy does not admit the idea that the Matter in anything composite or concrete can count for anything. Matter, even sublimated, that is, invisible, as even all our moral functions, thought, the affection of one person for another, as desire, in fact, all the attributes of the living, thinking man,

which *are* Matter, as is now proven by Tyndall, who stole his idea from Schopenhauer and Van Helmont, who borrowed it from the Neo-Platonists, who inherited it from the Hindu Kapila, the greatest philosopher of prehistoric times. In fact, everything that has shape or color, or can be formulated by the tongue of man, or perceived by the thought, does not exist (in eternity), but is merely a meteor which, lightning-like, flashes out and is lost at the moment of its birth and being. All this is Maya, an illusion of the objective perception, *ergo* it is finite, having a beginning and an end, the interval between which is not worth noticing, as even many thousand years are but an instant in eternity. Time, and the distribution thereof, are the creations of human fancy, and as the beginningless and the endless can not be created by the finite and the short-lived, such as is man, time itself is but an illusion of our senses, which also are an illusion, like everything else. Only that actually exists in eternity which is subjective, in the spiritual world, the Subjective of the very highest grade, in which there is no more any trace of human thinking, but everything is divine and pure: it is without beginning, as without end, it always was. This is Nirvana, the spiritual plane, the reflections of which light up all the worlds of the boundless universe, and as soon as these reflections reach the bounds of the subjective, they immediately become "breaths," "spirits," and "sparks," or the souls of Humanity. Which means that Nirvana is God. Not the anthropomorphic God capable of taking definite shape in the mind of man, but the All-containing, the Omnipresent, the Life-giving Spirit of God. After every Pralaya, or temporary disappearance of the Universe from the region of the Objective, this Spirit of God broods over the watery abyss, that is, Chaos, once more imparting life to every atom of this Abyss, which sweeps the atoms towards the whirlpools (so to speak), of self-creation, and a new appearance in the region of the objective but not real.

Next. Now I shall explain what Pralaya is. The atoms of which Matter is composed, are in themselves eternal and indestructible, which is proved, or rather half-proved, by modern Science; because it is not Matter itself, but only its essence, the atoms, that are indestructible and eternal. And this is why the Svabhavikas, a school of the highest Buddhistic philosophy in Nepal, claim that nothing exists in Nature but Nature itself, or the Substance, and that this substance (to use the right Russian word) has its existence in itself, is *Svabhavat,* without any Creator or Ruler; for which the Svabhavikas are called, very unjustly, Pantheists, and even Atheists. This injustice I also proved in my article.

This self-existing Matter (perhaps better, Substance) or Svabhavat, they teach, exists in eternity, and from all eternity, in two forms: in the state of Pravritti, or activity, and in the state of Nirvritti (Nirvana), or passivity. When it is in the state of activity, it is the ever-busy, ever-transforming Nature, or the Spirit of God itself, which

animates every atom, and is crystallized in it. And so, though at first sight it may seem absurd, or even blasphemous, in my understanding it is the highest conception of the reflection of the Godhead, which is everpresent everywhere.

And when this Svabhavat is in its passive state (N. B. in the human sense of the term), or in Nirvritti, it does not exist for man, because the latter will never be able to define, or to understand, what God is.

The Buddhists of all schools believe in Nirvana; they believe in God; but they will never consent to belittle this Something unimaginable by lowering it to the level of human ideas. That is all.

This is proved by the profound remark of Gautama, which was translated only recently, and is preserved in the original, in the Bodleian Library: "Sadasad vikaram na sahate," which means that "ideas of Being and non-Being do not admit of discussion." And so our learned sillies promoted Buddha to the rank of an atheist.

Human beings who, in the physical sense, also self-create themselves like the rest, under the law of Nature, ought to do all they can to assimilate in this life the state of Nirvana as much as possible, that is to say, they ought to keep in mind that everything earthly whether physical or moral, is but an illusion, a vanity of vanities, and to aspire with all their moral and spiritual being to life eternal, or that state which for the present is but subjective for us, yet nevertheless is the only objective state in reality. In other words, we must love our neighbor, and honor our father and our mother, and feel joy and sorrow, and give ourselves to every emotion, only in so far as we have failed to conquer that emotion, even to destroy it in ourselves, but not any more. We must do good, yet not for our own sakes, but for the sake of our duty to Humanity. We must love and respect our parents, our children, our husbands and wives, but only with the object of making them happy. And as to ourselves, our physical selves, our husks, we must disregard them, aspiring with all our hearts to Nirvana, to that state after death in which the flame of our spiritual individuality is liberated from all the functions and attributes even of our spiritual man, whilst he is in the body, in which the flame is extinguished, as a separate thinking, and therefore imperfect personality, and is merged (though not lost) in the divine essence of Nirvana, or, speaking more clearly, it lives in God, and God lives in it.

Here is Buddhistic "atheism" in a nutshell.

Christian theologians, and especially missionaries, turn up their noses at Nirvana, abusing it, and getting perfectly shocked by this doctrine, and say: "Buddha teaches us to despise Humanity and ourselves. He teaches egotism, maintaining that filial and parental affection, these most sacred things in all creation, are nothing but vanity, that man must aspire to Nirvana alone, to complete annihilation." And all this is nonsense,

sometimes even intentional nonsense, with full knowledge of the opposite side. Does not Christ teach just the same? Did He not go on the path of self-denial and renunciation of everything earthly, even farther than Buddha? "He that does not leave father and mother, and follow me, is not worthy of me." And has not Saint Jerome made of this highly philosophical attitude toward life a monstrous fanatical doctrine, when he taught: "if thy father prevents thee from becoming one with the Church, go kill thy father; if thy mother prostrates herself across the threshold to hold thee, trample with thy feet the breast that suckled thee, and run; unite thyself to God and to his Church which is calling thee." Here is a proof that scholars and theologians, since the very first centuries, have not understood either Buddha or Christ, did not understand them at any time, and still do not understand them.

That which seems to us non-existent is alone, in the eyes of the Buddhists, worth the effort; the complete annihilation of everything objective, which exists in this temporary world, and therefore is temporary itself, is the beginning of life eternal, which is subjective for us, and therefore is called unreal, *nihil.*

I know that uncle will understand the idea, though for me it is awfully difficult to explain it in Russian, without any knowledge of the accepted philosophical and metaphysical terms.

Next. Why does the Hindu (do you mean my Master?) have little love for the "spirits" (of the mediums)? Well, exactly because of that same Nirvana, and Metempsychosis. I do not mean human souls entering dogs, pigs and vultures, because all this is nothing but a religious metaphor. I mean the transmigration of the second principle of man, according to its deserts, and not of his highest immortal spirit, into wicked pig-like creatures into "spooks," which bark like chained dogs. Good, pure spirits will not, I can assure you, throw about tambourines in dark *seances;* they will not talk nonsense and entice people to sin, just like devils.

"Spirits" of this kind disjointed from their bodies after death, if they were exceptionally material, drunkards and immoral, are so strongly attracted by everything earthly, that they will not go far from the atmosphere of the earth. They may roam about the wide world, trying to take possession of mediumistic people, living once more a factitious life through their organs, a temporal life, instead of attempting by repentance to reach Nirvana, and the final purification of everything fleshy. Or else, if they are altogether done for, these "spirits" or rather *"peresprits,"* may disappear altogether, and their immortal souls, their guardian angels, will return to Nirvana.

The Ego within us is also Matter, sublimated and invisible to the eye as it is. If a pure spirit, once having broken through the prison of the living body, is still willing to come into contact wth objective Matter,

it proves that it can stand such a pollution, and if so, it shows that it is not altogether pure itself.

"The Hindu" does not despise the spirits which inspire the medium spiritually, nor those who influence people to speak, write or act under inspiration, nor those who are seen by clairvoyants, but only those who crowd into materialization, who clothe themselves with the effluvia of the medium and those present, with their magnetic sweat and other fluids, who lower the dignity of the immortal by giving themselves out to be immortal, and even by manufacturing out of the sweat and effluvia visible bodies which resemble the departed relations of the spiritualists. Of course these are also human souls, but as one soul is different from another, some, as I said, progress, and reach Nirvana; others disappear. The latter are no better than devils, save for the horns and tails, perhaps.

Through long habit, you mix up the human spirit with the human soul. They are two entirely different things. The one is identical with Deity, the other is merely the etherial man; for the most part invisible but in some cases capable of assuming a visible form.

As to how the body becomes a harmless idiot, when the soul (per-esprit) gets out, it is easy to explain. The functions of life, or vital principles, have nothing to do, with the true soul, or the Ego of man. Consider insanity. People become insane, just because, whilst the fit lasts, the soul is away from the body, of which the insane is entirely unconscious. And in cases of incurable insanity, the soul has left the body altogether, promenading somewhere else, and pretending it does not know its body, though so long as the body lives, it is tied to it by a thin thread. And in cases where the body has become vacant, either through illness, or because the man has been convulsed by sudden despair, or because he has been intensely thinking of some person or some object, which magnetically drew his soul, together with his thought, out of his body, and toward that person or that object,—in all such cases, it sometimes happens that the vacant body is taken possession of by another soul, a "spook," whose kind are forever roaming about the earth, and who establish themselves very comfortably in the deserted body, controlling the functions of its physical brain, and impressing it to think that "I am, let us say, Caesar, or Alexander the Great, or even Christ himself." Such things do happen. The demoniacs of the New Testament tell you clearly that it is so.

The evil spirit is not the devil of popular fancy; it is the malicious, wicked soul of any sinner who has died without repentance, and who will go on existing until it is dissipated into the dust of the elements. This is why they are called Elementaries by Paracelsus, and all the other mystics who have studied Cabalistic sciences. There are also elementary spirits, but these are not the souls of men, but merely forces of nature, like Salamanders, Undines, Sylphs and Gnomes, of which there are hundreds of subdivisions.

Next. If I go to India, it will be because all our Society goes, I shall not go alone, and the mail goes to India, as to anywhere else.

Then how can you think that the Society will be destroyed? We simply transfer the Society to Madras, or to Ceylon, to be nearer to the Yogis, and thaumaturgists, the wonder-workers of India.

Next. When the soul gets out of the body, and is seized or suddenly frightened (I mean people who have but little experience, like myself), the peresprit may bound into space from fright, instantaneously breaking the thread which joins it to the body; then the body will die.

Well, I suppose I have tired you out. Good-bye! May the Superior Authorities take care of you all. I kiss everybody. Have you received my MS. for "*Pravda*" and my letter to the Editor? Please let me know.

HELENA.

P. S. I thought I had done, when look what happened in London: Three learned gentlemen were investigating Monck, the medium; they held him, in a lighted room, by his hands and feet, he being in a dead trance. And lo and behold, a light, white cloud-like vapor began to pierce through his coat and waistcoat, from the region of his heart. It began to rotate. It grew. It increased, and formed into the white shape of a woman, which moved away from the medium, and walked about the room, still remaining tied to him by a thread which was also vapory. Then she dwindled, grew vague, until, losing all outline, she became a cloud again, which was, so to speak, sucked back into the medium through his heart. Then it came out again, but as a tall man this time, evidently belonging to a different race. Same process. When the cloud came out for the third time, they all recognized the double of the medium. All three figures walked as if on springs, automatically, as if moved by some *outside power*. This outside power is nothing but some "spook," controlling the medium and his peresprit, endowing it, like a sculptor with Protean shapes.

So you see that what I have written to you about is beginning to take place in the sight of men, and learned sceptics at that. Unless the medium is a man of perfect moral purity, he will be controlled by "spooks." As to the Adepts, like my "Master," they will not let the spooks come near them, getting out of their own shells at will, moving perfectly freely, and working various wonders. And this is because their life is the life of virtue, of holiness, of self-abnegation and purity.

Devils have controlled me quite long enough, until my old age! Now I am rid of them, for Master is on my side!

Good-bye. Perhaps we shall see each other. In spring, I may have to go to London. Won't you come too?

I have read about Sasha (Major Witte); he is a fine fellow. God keep him!

All London is bubbling and chattering over this wonderful (?) occurrence; yet it is quite ordinary. Send me, oh my friend and my soul, a dictionary, and also see that, if I am to write for *"Pravda,"* I should be legally made their correspondent, with all due forms.

Down the dim pathway of Time there glides a Memory, serene and sweet. "Unveil thy face," I cry, rising to grasp her to me. But Memory vanishes.

Then one quiet night I pace that path of Time, seeking the place I tremble: and Memory sighs, and sighs herself away.

Then one quiet night I pace that path of Time, seeking the place where Memory dwells. The darkness aids me, and I wander beyond, to the centre—silent, vibrant—from which Time and the Ages radiate. No thought of Memory there! But vision. Then, turning outwards—careless where Time may lead since wind it must to Timelessness—Memory once more draws near. And now I tremble not, for I know; now I grasp not, for I have; now I care not, for I am. So Memory unveils her face, and in her eyes I see my soul, and in her heart, Eternity. "Stay and serve me," I command: and she obeys. For she knows that if I use her for myself—she will die. R. B.

THE RELIGION OF THE WILL.*

THE WILL IN THE BODY.

I. The Search for Food.

WHAT is the Will? Lay your book down for a moment on the table, and consider. You see the book lying before you. Now stretch forth your hand, close your fingers on the book, and lift it. Let your conscious thought follow every stage of your act. Feel for a moment the effort of raising your hand, stretching it out, closing your fingers, lifting your book. Now you have it once more open in your hands. And you know more about the Will than a thousand treatises could teach you. You really know what the Will is, at the moment you are exerting it, and not when you are quiescently thinking about it.

Now see where this simple experience will take you. You have just verified the fact that you can really exert your will; that you can stretch your hand out and lift the book from the table. You can exert your will just as easily in a thousand other ways. For instance, you can rise, stretch yourself, and walk round the table, returning to your seat. Try it, again letting your conscious thought dwell on each stage of effort and motion, and you will once more realize a miracle. Simple as it is to walk round the table, simple as it is to lift your book, time was when you could do neither. We grown folk do not like to dwell on the fact that we were babies not so long ago. We are too used to these mature and wise personalities of ours, and have come to think them permanent. Yet babies we were. And in those days, when we had funny little pudgy fists, with small pink fingers, the lifting of this book would have been not only a miracle, but a miracle wholly beyond our powers.

When we pass similar small mortals in their perambulators, we are inclined either to patronize them, or to be disdainful and superior. We ought really to reverence them as embodiments of faith. For faith is the driving power at that age, more than at any other; not because we grown up folk do not need faith, but because, needing it boundlessly, we lack it. But we had faith, and full faith, in our baby days. Though those pudgy little fists of ours, which we hardly like to think of, now we are big, could not pick up a book from the table, they were always trying to. We had a firm faith that it was in us to do this, and a great

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deal more; and we kept straining and stretching those small pink hands, winding away ceaselessly with our fingers, opening and closing, grasping and loosening, until at last we gained some grip, and could lay hold on things. And then, if there was a conscious spark of immortality in us, we tried to grasp the sun and moon.

We had implicit faith in the power of our wills in those days, and through that faith we finally developed our wills, and gain practical use of our hands. The faith came first; the practical power grew out of it. It was just the same with another wonderful power. We came to the use of our voices through faith put into exercise. And just as we kept our fingers busily stirring till we could grasp with them, so we played with our voices, trying all kinds of cooing notes, or cries of the heart, until we gained a fair command. Then, once we had got the power under some control, we took to imitating the sounds we heard around us; the words queer people said; the voices of birds and beasts. But we had gained a secure power on our own accounts, before we tried to imitate our big neighbors.

So with that other miracle, our walking round the table. We crept before we walked, and we squirmed before we crept. But we had implicit faith in our squirming power from the outset. And we kept at it unceasingly till we could crawl, then walk, then run. A thousand falls and bumps never daunted us, for our faith was firm. Then, if we were fortunate, some wise person taught us that not less essential use of the will, involved in sitting quiet and making stillness rule over the restless motions of hands and feet and body.

But there was something that came earlier than the use of hands and feet, or the modulated exercise of voice. There was the very serious matter of food. And we set about it seriously, with the grim faith so serious a matter demands; and, unlike Osric in Hamlet, without philosophizing. How far we were conscious of it is another matter, but we set to work with a confident faith beyond all praise, a faith the more admirable, because it came before all experience. It was the most miraculous adventure for us, almost as miraculous as being born, and we undertook it with high hope and confident belief.

That is about as far as we can trace the matter in this direction, and we have really learned little more than we knew at first. When we stretched out a hand, and lifted the book from the table, we already experienced the power of will, and the faith, the confident belief that we could exercise the will, which is the driving-power in the child. Our conscious use of will, and our confident belief, before each act, that we can exercise our wills, are all we really know of the matter, and we really know these only while we are actually using them. The thing is an absolute mystery and miracle, yet a miracle which perpetually occurs. You may analyze a thousand times, according to all kinds of

tricks, physical, metaphysical, psychological, but the more you analyze, the less you know. You may even succeed in persuading yourself that you do not know at all.

The remedy is action. Actually put your will in force; rise and lift your book, and, while you are doing it, you are in possession of real knowledge. You know what Will really is. So dwell on that knowledge and make it a secure possession, not to be clouded by ever so much analysis.

But, it will be said, the matter is simple. The will you exercise is but the development of the will in the babe. And that comes by inheritance, from a million ancestors, human and other. This is one of those explanations which have the air of explaining, yet which really explain nothing. When we have made it, and pushed the mystery off a million generations, we really know much less than we did at the outset, while we were in the act of lifting the book. It is as some one has said. A man is a mystery, in action like an angel; and when confronted with him, face to face at close quarters, we know him to be a mystery. But let us push him back, mile after mile, till he is a mere dot on the rim of the sky. The mystery has dwindled to a speck, but is it the less a mystery, because we have pushed it away? Might we not have had a better chance of solving that mysterious man if, instead of pushing the mystery back, we had drawn it nearer, looking at home, within our own hearts, for the word of the enigma, and knowing him as of like nature with ourselves? We should then have founded ourselves on something we really knew. So with the Will. We really know what Will is, not when we push it back to the Moneron, but when we are in act of using it in ourselves. The Will is the Will; and each one of us knows perfectly well what it is, while we are using it.

But let us, for argument's sake, push back the mystery of the will, till it dwells in a mere speck on the rim of the horizon; and let us see if we can learn anything. Take the moneron, that speck of animate jelly, a life complete in a single cell, spinning and whirling through the ocean, in the ceaseless movement of an endless life. If you watch one of these minute jelly-specks, almost on the horizon of vision, you will see in it the same power of action, the same cheerful confidence in its power to act, that we admired in the baby; just as defined, and no whit less a mystery. A single cell of life cannot do much, but the little it can do, it does with vigor and firm faith. You see it steering itself about ceaselessly, coming close to hardly visible specks of food, wrapping itself upon them, and absorbing them into itself. If you put a little coloring matter in the water, you may trace it right into the transparent body of the little creature, till it is actually built into its structure.

The driving power in that spinning speck of jelly is exactly the same as the driving power in the baby moving with firm faith to its

first drink of milk. There is, in both, the power to move, with the antecedent faith that movement is possible, and the further faith that there is an outward something to move to. So that now we have pushed our mystery back to the very beginning of physical evolution, it remains just as much a mystery as before.

When we thus go back to the physical beginnings of things, it is hard to draw the line between animal and vegetable. But for our purpose this does not matter, nor are we concerned to show that vegetables have neither will nor consciousness. They must, indeed, have both, or the equivalent of both. Let us again go back to the cell. Take an experiment we all have made, though it is something better than an experiment: a geranium cutting. We pick a plump green branch, cut it off obliquely through the joint, leaving a smooth green oval section; then we trim off superfluous leaves and buds, so as not to divert the life, and then we set the cutting in good damp soil. After a few days, if we are curious, we may make investigations, and we shall find one of those miracles by which we are encompassed. From the erstwhile smooth green oval, little white rootlets have sprouted forth, little pearl-strings of single cells, and these are now busy drawing nutriment into the body of the new plant. They are just the same sort of cells that formed the plump green stem, with the slightest modification to fit them for their new work.

At the present moment, there is not a speck of red anywhere about the little new plant, even if we cut and mutilate in our search for it. Yet in due time some of those once green cells will become red, building up the bright mystery of the flower. Does anyone know how this takes place, and through what occult law? No one knows any more of it than you do, or can tell you by what hidden power this wonderful thing has come to pass. We may push a little toward an understanding of the how, but the why remains as much a secret as ever. We are still face to face with the questions: how did the cells of the green oval section know that a new work was required of them? How did they come to set about that work? How, unless they have both consciousness and will, or something very like these?

Here is another experience that greatly appealed to me. A few years ago, I had a nursery for little trees, and very amenable babies they proved. I found the small seedlings, two or three inches high, in the woods, each one the robust survivor of many seeds that had failed. There were little oaks, beeches, horse-chestnuts, silver firs, maples and some others. And one learned that, in their babyhood, trees have wonderfully symmetrical forms, almost as regular as crystals. Look at a baby chestnut, or a baby maple from immediately above, and you will see how the branchlets are set directly opposite each other, the small leaves perfectly corresponding. And there is a different symmetry for every

kind of tree. Take the silver fir, for example. Looked at from above, it is a green, six-pointed star, the angles as perfectly regular as in a six-pointed snow-crystal. And from the center of the star rises a seventh branchlet, quite upright, the leading shoot of the tree. In a well-grown baby fir, these branchlets are about as long as your finger.

At the end of each of the six star-point branches you will find three little brown buds. When spring comes, each of these buds will push out and become a new branchlet, so that each little finger branch is now a green trident. And the leading shoot, which had a crown of seven buds—six set star-fashion, and one above—becomes the center of a new six-pointed star, with a new leading shoot. And in the autumn of the second year, all the fir-needles of the first year will grow orange, and then brown, and finally fall off. For evergreens lose their leaves too, only the leaves of one year overlap into the next.

Now for the consciousness and will. In my double row of little silver-firs, it happened occasionally that the leading shoot of one of them got cut or broken off, perhaps bitten by insects, perhaps idly plucked by some passing human creature. What was the tree to do now? How could it get on in the world, now its leading shoot was gone? And indeed how was it to know that anything untoward had happened? How it knew, I know not, but know it certainly did. For within a few days one could note that, among the six branchlets that radiated from the base of the leading shoot—the six star-points—the longest and most robust had begun to bend its end upward; and day after day this went on, until it pointed straight up toward the sky, making itself a perfectly effective leading shoot. And what is even more wonderful, while formerly it had only three buds at its tip, it will now put forth four more, so that the young tree can go on with all advantages, ready to form a new six-pointed star of branchlets, with a new leading shoot, when the spring comes round again. And sometimes when the first leading shoot is lost, as I have described, there are two fairly equal competitors for its place among the six star-point branches. In that case, both turn their points upward, and gradually bend themselves up skywards. And in time, the fir tree will have two upright stems, instead of one. We have all seen those twin-stemmed firs in the woods, but we have not always realized what a romance of competing twin-brothers stands there revealed.

So we are confronted with the questions: how did the silver fir baby learn that its leading shoot was gone? And how did it know what to do about it? How, unless it has both consciousness and will, though not in exactly our sense? Plants, indeed, are like babies in many ways, and almost as restless. And on the other hand, as we saw, they grow very much as crystals do; so that we have no warrant for denying consciousness and will to the diamond and the emerald. Perhaps they also

in their motions like an angel sing, still choiring to the young-eyed cherubim.

But when I speak of the will in the body, I mean rather that quite defined something which we experience, when we stretch forth a hand and lift a book, or when we rise, stretch ourselves, and walk round the table. And to that kind of will, that perfectly defined and familiar miracle, we shall now turn our attention.

The driving power of the will, in this defined sense, is everywhere evident through the animal world, and especially in those higher animals which more closely resemble ourselves in bodily form. Indeed, all the vertebrates, and especially the mammalian vertebrates, have exactly the same type of skeleton as we have, though modified this way or that. The human skeleton seems to be the norm, from which these other skeletons of creatures that run on all fours seem to be deflected in one direction or another. But in the skeleton the unity of plan is manifest; and the same thing is true of the organs.

So we may for the present take all these animals together, and consider them as a whole. They are all impelled by a like driving-power, and they are impelled by it all their lives. This driving-power is twofold. For the present, we shall consider only that branch of it which impels the search for food, leaving the other branch for future study.

We saw the impulse to seek food already at work in the baby, which sets confidently to work, impelled by firm faith, a faith that antecedes all experience. The baby is firmly confident in its power to seek food, and equally confident that there is food to be sought. But for that effective faith, it would die. Each one of us had just that effective faith before our first experience, else none of us had lived to tell the tale. And if we consider the one-celled moneron to be the earliest form of life, we must believe that the same driving-power, incited by the same faith, was present in it; otherwise life would have come to a stop there and then.

You can see the same driving-power all through the manifold, beautiful animal world to-day. Take a heard of cattle in a meadow. You see them all grazing there busily, headed in a single direction; cropping tuft after tuft of juicy grass, and then taking a step forward; then again cropping the grass, and again stepping forward. And if you listen, you can hear the rhythmically musical cropping of those blameless ruminants, as they march softly forward on the most important business in the world. If you note their movements for a whole day, as they spread out in a line or in irregular groups, or as they lie meditative, chewing the cud, and whisking off impertinent flies with their tails, you will find that, by the evening, they have worked over nearly the whole

field, moved forward from one end to the other by the impulse of the search for food.

Or take the flock of crows in the next field. Go as close as their alert sentinels posted in the trees will let you; and you will see that in their black serried rows they are working over the ploughed land as regularly, as thoroughly, as tirelessly as the cattle, seeking their food under a steady impelling force. And from day to day the rooks, being masters of their own movements, change the field of their activities, until they have systematically scoured the whole country round their ancestral rookery among the tree-tops.

It is just the same thing in wilder nature, with a herd of deer on the African veldt, or a flock of white egrets in the Indian rice-lands. The same steady, methodical movement; the same systematic covering of large spaces of country, under the steady impulsion of the search for food. And if we could imagine any individual animal multiplied endlessly, we may well believe that the host of him, so to say, would in time cover the whole surface of the earth, and occupy the entire land space, in the ceaseless, restless, truceless business of food-seeking. That is where the driving-power of the will would lead him; for we must remember that each step of the way, each bite of food, would represent a conscious effort of will, just such an effort as we make when we stretch out a hand to grasp a book, or when we rise and walk round the table.

And those who have followed the fascinating study of the distribution of plants and animals know that very many living things have thus practically taken possession of the whole globe, or all of it that was accessible to their very considerable means of locomotion. Take the foxes, for example. You can find them barking at the moon on tropical plains; you can find them slipping over polar ice, under the gleam of the aurora. And the bears are their companions in both, from the equatorial line on the Malay peninsula to still unmapped headlands in the white north. Cattle too are everywhere. Under the polar sky, musk oxen live their cheerful, meditative days, not less pleased with life than the bare buffaloes of some Javan marsh. East and west they range; and north and south. The impulse is imperative, incessant. Every form, if given free scope, would occupy the whole world, driven ceaselessly forward under the impulse of that single power.

And those who have traced back the parentage of these bears and foxes, these musk oxen and buffaloes, and all their fellows, tell us that this same imperious impulse was the driving-power from the beginning; that the pressure of the search for food drove them both outwards and upwards; from land to land, from stage to stage of animate life.

I know no more touching example of that ceaseless driving-power than the history of the mole, which, it seems, started from some Eastern, perhaps Asian land, and has gradually been burrowing underground,

along the path of empire. It reached the north of France, still by devious subways, before the Straits of Dover had stretched their blue line from sea to sea; and, digging under the carpet of the chalk hills, found its way to the future England. Then from south to north, from Kent to Wales, it worked its way, but reached the coast too late. The Irish sea was already formed, and the mole never arrived in the Isle of Saints. But look how much he had accomplished already, by little and little, though never opening his eyes to the sunlight. Around mountain-chains and across rivers he moved, resistless in his helplessness; crossing the rivers one knows not how, or, perhaps, going around them; and now covering an immense territory to the very shore of the ocean. There, pensive and prone, he may ask, like Walt Whitman looking west from California's shores: "Where is what I sought so long ago?—and why is it yet unfound?"

The driving-power of the will, therefore, expressing itself in the search for food, has spread all creatures all over the earth. The search for food is the great business of life for them all, and is their business all their lives. It is a pressure that never relaxes, and, by its very persistence, has worked many miracles. That same pressure of the will, consciously exerted in the search for food, has not only carried all these creatures to the uttermost parts of the earth; it has carried them through the far longer journey, up from the spinning jelly-speck of the moneron, to the perfect organic form, with its fine beauty, its vigor, its grace, its majesty. If we except man, and the exception is only a partial one, the exertion of the will in the search for food has given the direction to the development of every member, every organ, every muscle, every nerve, throughout the animate world. The whole wonderful growth is due to the steady pressure of that single force, through ages of ages. And when we see this quite miraculous development, this marvelous distribution, we are fain to bow in reverence to divine Hunger, which through long ages has wrought endless creative wonders.

Whether it be the artisan who, in the still darkling hours, rises from hard couch to meet the shrilling of the factory whistle, or the gazelle, scampering forth in the Indian morning twilight, or the wolf, under some ledge of rock, stretching himself and going forth at moonrise, there is always a definite effort, a sacrifice of comfort, of cosy lethargy. There is the impulse to awake from sleep into action, from death into life. And I think that this same impulse, which we ourselves feel and obey with the coming of each new morn, is the power that stirred the worlds into being, in the far-off dawn of time. In every waking and going forth after food, there is the necessity of sacrifice, there is the sacrifice, and, in due time, there is the reward of sacrifice, extended life. So we may well say, with the venerable Indian hymn: "The Lord of beings put forth beings accompanied by sacrifice."

We spoke of man as a partial exception. But even among mankind the search for food is still a universal business. It keeps us all whole and sane and vigorous. And even the most easeful and laziest must do their own eating still, and so come within the scope of the universal law. So we have here our first great driving-power, which works in every case, through a conscious effort, a conscious exertion of the will; just such an effort of the will as we must make, to take our book from the table; to rise and walk across the room. While exerting the will, in any such way as this, we really know, by direct experience, what the will is; and from this sound foundation of real knowledge we may safely build upward and outward, to some kind of conception of the whole.

Individuals may come to no common understanding, each living his own life, using his own individual will. But there is that in the individuals which does come to an understanding. The will, consciously possessed and used by each one, rests on a common force, and works to a general end. The moles have never concerted together, nor come to an agreement; yet their work, the work of countless numbers through countless years, is well concerted and held together. It forms a unity, and is visible to us as a unity, and we can divine the single force working through the consciously exerted wills of a wilderness of moles. So with all animate beings. We can see numberless acts of will, each perfect and spontaneous in itself, yet all working to a common miraculous end: the perfect development and distribution of conscious animate life. One may say that, under this driving power of the will in the body, which each one of us ceaselessly uses, every creature is impelled to conquer the whole world and possess it. Every creature is impelled to gain the mastery over space.

And we can see, in our own experience, and in every part of it, that behind this conscious exertion of the will there are two principles: there is the confident faith that effort can be made; and there is the confident faith that effort will bear fruit, that there is something without us, which will respond to effort and repay effort. Within, we touch the will. Without, we touch the beautiful world, upheld by the miraculous web of natural forces, upon which our wills can so marvelously work. There is our great twofold truth; the basis, not so much of philosophy, as of our life itself.

CHARLES JOHNSTON.

(To be continued.)

"THE WELLS OF PEACE."

WHEN William Sharp died, in December, 1905, one of the great literary puzzles of the age was solved, and that utterly unknown quantity called "Fiona Macleod," the most elusive of authoresses, turned out to be the *alter ego* of the well-known critic and Shakespearian scholar whom all the world knew. Never was there such an instance of a double (literary) personality. Not one trace of "Fiona Macleod," the perfect essence of Celtic poetry and legend, in the calm, severe, critical writing of William Sharp, not a touch that was not exquisitely feminine in the poetic prose of "Fiona." One of the most beautiful of the shorter stories in the *Dominion of Dreams* is called "The Wells of Peace," and was originally laid to rest in the pages of *Good Words* for September, 1898. I have ventured to shorten it a little, for space in the QUARTERLY is precious.

"THE WELLS OF PEACE."

"When Ian Mòr was a man in the midway of life, he sought the Wells of Peace.

All his life long he had desired other things. But when a man has lived deeply he comes at last to long for rest. Beauty, joy, life, these may be his desire: but soon or late he will seek the Wells of Peace.

I do not remember when it was that Ian Mòr went forth upon his quest. He was in the midway of life, that I know; and he arose one day from where he lay upon the hillside, dreaming an old, sweet, impossible dream. It is enough.

He went down the hillside of Ben Maiseach, through the still purpled heather and the goldening bracken. * * * A quiet region; few crofts lightened the hillsides. Scanty pastures twisted this way and that among the granite boulders and endless green surf of fern. On that solitary way Ian Mòr met no one, but in the Glen of the Willows he passed a tinker's wife, dishevelled, with sullen eyes and ignoble mien carrying wearily a sleeping child. He spoke, but she gave no other answer than a dull stare.

He passed her, dreaming his dream. Suddenly he turned, and moved swiftly back, and though the woman cursed him because he had no money to give her, he carried the child for her, and sang it to sleep. The poor, uncomely wench, he thought; for sure, for sure, Mary, the Mother of All, called to her from afar off, with sister-sweet whispering, and deep compassionate love. When they came to the little inn at the

far end of the Glen of Willows, the man there knew Ian Mòr, and so promised readily to give the woman shelter and food for that day, and the morrow, which was the Sabbath.

As Ian left the last birches of the Glen of the Willows, and heard the vague inland murmur of the sea echoing through a gully in the shoreward hills, another wayfarer joined him. It was Art, the son of Mary Gilchrist. For a brief while they spoke of one another. Then Ian told Art, his friend, that his weariness had become a burden too great to be borne; and that, tired of all things—tired of living most of all, tired even of hope,—he had come forth to seek the Wells of Peace.

'And Art,' he added, 'if you will tell me where I may find these, you will have all the healing love which is in my heart.'

'There are seven Wells of Peace, Ian Mòr. Four you found long since, blind dreamer; and of one you had the sweet, cool water a brief while ago; and the other is where your hour* waits; and the seventh is under the rainbow.'

Ian Mòr turned his eager, weary eyes upon the speaker.

'The Wells of Peace,' he muttered, 'which I have dreamed of through tears and longing, and old, familiar pain, and sorrow too deep for words.'

'Even so, Ian. Poet and dreamer, you too have been blind, for all your seeing eyes and wonder-woven brain and passionate dream.'

'Tell me! What are the four Wells of Peace I have already passed, and drunken of, and not known?'

'They are called "Love," "Beauty," "Dream," and "Endurance."'

Ian bowed his head. Tears dimmed his eyes. 'Art,' he whispered, 'Art, bitter, bitter waters were those that I drank in that fourth Well of Peace. For I knew not the waters were sweet, then. And even now, even now, my heart faints at that shadowy Well.'

'It is the Well of Strength, Ian, and its waters rise out of that of Love, which you found so passing sweet.'

'And what is that of which I drank a brief while ago?'

'It was in the Glen of the Willows. You felt its cool breath when you turned and went back to that poor outcast woman, and saw her sorrow, and looked into the eyes of the little one. And you drank of it, when you gave the woman peace. It is the well where the Son of God sits forever, dreaming His dream. It is called "Compassion."

And so, Ian thought, he had been at the Well of Peace-that is called Compassion, and not known it.

'Tell me, Art, what are the sixth and seventh?'

'The sixth is where your hour waits. It is the Well of Rest; deep, deep sleep; deep, deep rest; balm for the weary brain, the weary heart, the spirit that hath weariness for comrade, and loneliness as a bride. It is a small well that, and shunned of men, for its portals are those of the

* *i. e.* the hour of your death.

grave, and the soft breath of it steals up through brown earth and the ancient, dreadful quiet of the underworld.'

'And the seventh? That which is under the rainbow in the West?'

'Ian, you know the old, ancient tales. Once, years ago, I heard you tell that of Ulad the Lonely. Do you remember what was the word on the lips of his dream when, after long years, he saw her again when both met at last under the rainbow?'

'Ay, for sure. It was the word of triumph, of joy, the whisper of peace: *"There is but one love."*

'When you hear that, Ian, and from the lips of her whom you have loved and love, then you shall be standing by the Seventh Well.'

They spoke no more, but moved slowly onward through the dusk. The sound of the sea deepened. Ian's quest was over. Not beyond those crested hills, nor by the running wave on the shore, whose voice filled the night as though it were the dark whorl of a mighty shell; not there, or in this or that far place, were the Wells of Peace.

Love, Beauty, Dream, Endurance, Compassion, Rest, Love—Fulfilled; for sure the Wells of Peace were not far from home.

So Ian Mòr went back to his loneliness and his pain and his longing!

K.

The hours are the jewels of the day, offered thee by the Master. Each by itself is faintly illuminative; but string them upon the thread of meditation and they will shine. OCCULT APHORISMS.

TALKS ON RELIGION.

V.

THE MATHEMATICIAN: I am sorry to say that neither the Historian nor the Social Philosopher can be with us to-night, and indeed I have small hope of seeing our Biologist. For, though he promised to come if he could, I know he is presenting a paper before the Society for Experimental Biology As he deals with no less a subject than the discovery of the cancer germ, there is little chance of his being let off in time to join us. Therefore we had best wait no longer.

You remember that, at our last meeting, the Social Philosopher defined religion as a commingled sense of dependence and reverence directed toward that which had both power and worth. This he supported by an appeal to introspection, as well as by an examination of historic systems. It appeared that the evolution of religion had been away from the sense of power, while the sense of worth had augmented, so that in certain quarters to-day religion was identified with poetry and considered purely a question of ideals. This led to a good deal of discussion of the reality and power of the ideal—its independence of us and its power over us. The opinion was expressed that man found the power of his religion in that department of life where his own existence was centered. As in his evolution the centre of his life had passed from the physical to the mental and emotional worlds, so had his religion become more subjective, more a matter of the inner life than the outer; but it was none the less real, none the less powerful, and none the less a universal fact in the latter case than in the former.

In the course of this discussion, the Oxonian ably defended the existence of inspiration as a fact of experience, and of a power, not ourselves, which makes for righteousness.

I have asked him to open our discussion for us this evening.

The Oxonian: The Mathematician truly asked me to give you a lead, but he did not tell me upon what to speak. As I have been privileged to attend but one other meeting I find myself in something of a quandary. There are four subjects into any one of which I might plunge; which I shall choose I leave to you. For you can judge which fits best with your previous discussions. These are: first, The Nature of the Religious Sentiment; second, The Problem of Evil, to which the Social Philosopher referred last time—that is, the fact, so baffling to anyone who would worship the supreme power in the universe, that to it is due pain and sin

and hideousness quite as truly as good. The third subject is Mysticism; and the fourth is The Place of the Church in this Age.

The Mathematician: They all four fit in admirably. The central purpose of all these meetings is to arrive at some clearer idea of the nature of the religious sentiment. The apparent evil in the world is a difficulty which has constantly been voiced, notably by the Social Philosopher, and, though Mysticism itself has received no direct discussion, the mystic point of view is one that has very frequently been adopted and I know appeals strongly to more than one of us. Your fourth subject, the function of the church in the present age, has also been touched upon. Indeed it was a discussion of this which led to the wider inquiries we have since pursued. It is therefore plain that you cannot choose one, and reject the other three; for whichever you selected you would leave unsaid the greater part of what we wish to hear. Obviously you must speak to us upon all four.

The Oxonian: Any one of them is an ambitious undertaking for a single evening.

The Mathematician: The night is young.

The Oxonian: Well, as you will. There is a certain unity among the four and it may be of interest to present them in sequence.

If I am asked what is the nature of the religious sentiment, my answer would turn on the words *Spirit* and *Faith.* Faith is a need of the spirit. "The Spirit" and "Spiritual" are terms constantly used, but we should, most of us, be puzzled to say exactly what they mean. I should not attempt to give a complete definition, but would like to begin with those facts of human nature which form the basis or rudiments of what we call Spirit.

Unlike the brutes, a man thinks and feels when he doesn't have to. To use the language we have all learned by heart, we live by responding to our environment. The brute responds to the particular exigency of the environment, its particular action upon him, and then he is, as it were, released until the next call comes. The dog is hungry and searches for food. But when he has eaten he curls himself up and sleeps, forgetful of his past hunger, of all his past activity. The brute's actions are complete in themselves. There is no aftermath. Of course there are instincts that act persistently, making birds migrate, and the like, but at least we may say that the animal's emotional nature responds to particular calls and then relapses into a neutral and colorless state.

It is man in whose nature chords of feeling are struck that continue to sound when the environment speaks to him no longer. So subtle and enduring are our moods that they continue beyond our memory of their origin. Indeed we sometimes stop and ask ourselves, Why is it that I am depressed; what is the thought or sight that cast me down or that elated me? Not infrequently when we have found it, it is quite trivial,

out of all proportion to the effect which it produced, so insignificant that it is set aside as soon as recognized. Yet the mood has endured. Human nature has an extraordinary susceptibility to these prolonged reverberations of feeling.

Now this is what creates the need for religion. A man can see, or the hemispheres of his brain enable him to imagine, wide stretches of environment, destined it may be to affect him in the future, filled to his imagination with vague portent, but to which he does not know how to make present response. This leaves him in some degree of that disturbing uncertainty that seizes us when we feel environing forces but no not know what "reaction" to make. The cause of his depression was trivial, yet he is still cast down—where can he look for comfort? The barren spaces of existence absorb his imaginings and make his loneliness known to him. Where can he find companionship? The power of nature, its vastness and impersonality, fill him with terror; where can he turn for support, where win faith and trust with which to stand against these?

The representative faculty must solve the problem it has created. It must enable him to represent the fateful potentialities, which for the first time he has become aware of, in such form that he can at once react appropriately to them and not be left wholly at a loss. If we never had time to muse, religion would not arise. If we never had time to look about us, to grow conscious of our weakness in the presence of complex circumstance and doubtful futurity, we should never want to know the character, the *spirit* of those forces and futures, that we might propitiate, or trust, or rejoice in them. In other words, the imagination must condense or epitomise in one object all the thousand and one facts of life and the world; it must conceive a *government* of these facts, so that the spirit can thereafter treat with the government and so save itself from the desolate perplexity of having to deal in imagination and feeling with the myriad facts themselves. It must synthesize the larger environment which looms so portentously in man's consciousness, yet of which the brute seems unaware.

When we have such a unified object of the religious sense, we have something to which we can, as it were, "react." Now if we discover that in the nature of things there is such a central fact which the spirit may confront, then this is a world in which the religious need is met. To this we can take our joy and our sorrow. In this we can place our faith, and find in this synthesizing representative power the basis for a trust which will still the reverberations of our fears.

This brings me to my second topic. The trouble is that the government of the world seems not wholly beneficent. Evil flows from it as well as good. The thought that good and evil are indifferent to this central power is intolerable to the religious sense. Nor will our need

admit a power greater than that in which we trust, capable of overruling its decrees, thwarting its will. Our faith must be justified, our trust complete.

I need not enter here upon a prolonged discussion of the ancient problem of evil. It is enough to say that even from a naturalistic point of view, making no doubtful assumptions in metaphysics or in history, we can answer the problem so far as the religious sense presses for an answer. Good flows from the nature of things, and evil flows from the nature of things; but what it concerns us to note is that *superiority* flows from the nature of things—the fact that the good is *better* than the evil. The nature of things fixes both human need and the conditions of its fulfilment, and so decrees the moral law and paints the ideal. Our natures flow from the nature of things. So Goethe was right in saying that virtue proceeded from the heart of nature. And so it is fitting that in the tragedy of Æschylus that which is known as Earth has also the name of Righteousness. The ideal itself is a product of the universe, as is the heart of man and all that yearns and aspires therein. To follow nature is to assert our own.

Therefore we can rest in this—that though both good and evil are present in the universe, the universe is not indifferent to them; that the good is better than the evil is also in the universe, a force making for righteousness.

I said that the essentials for a religion were Spirit and Faith. Faith is simply trust, trust in the supreme power, trust in the central fact. Now the mystical mood of mind is simply faith or trust in its utter completeness. Mysticism is essentially a moral and spiritual phenomenon. We are no longer perplexed or made desolate by the need of responding in spirit to the thousand-fold intricate and dubious facts of the inner world. We have seen the guiding thread, recognized the law, conformed to the Governance. The One delivers us from the many. To the One, in scientific parlance, the spirit can "react." That reaction is the self-abandonment of mysticism, the union with that which is supreme. All religion is a quest for the One in the many. Therefore the mystic attitude is the consummation of religion.

This consummation is wrought in the human spirit by Faith and by Love. In the early stages of religious feeling man turns to the supreme for the benefits he can receive; as a dog turns to his master for food or for safety. Later this attitude changes. The thought of self lessens. We seek this central power of life not with the hope of the benefactions that flow therefrom, but as we seek one we love, for companionship and for itself. We learn first to depend, then to reverence, and then to love. With love comes the desire for union, and from the desire is born the fact and the experience—the mystic union with the core of things.

I would be very glad to hear what you think of these views.

The Mathematician: But you have not yet spoken on your fourth topic. Will you not continue?

The Oxonian: This was to be an evening of talk, not of monologue. I think you must let me postpone my remaining subject.

The Mathematician: If we are sure it is only a postponement, let it be as you wish. You certainly have given us ample matter for consideration; and sometimes it is true that if we have too broad a field, discussion falters from the very richness of possibility. I am very glad, however, that we made you present these three subjects as a single sequence, for I think they tend to clarify one another. In particular it seems to me we must view the religious need in the light of its satisfaction. We frequently hear arguments for the existence of a supreme power of good drawn from the craving of the human heart, and I confess that these arguments in a way impress me. I suppose, for example, it could be assumed that if water had never existed no form of life could ever have developed which would need water, and that thus the thirst is evidence of the existence of that which will satisfy it. Yet this argument from our necessities involves so many doubtful factors that it is far from conclusive. We must demonstrate that this is indeed a necessity of our being, not some dreamed-of luxury, and even when we have done this it remains to find the satisfaction we have shown needful. Therefore no reasoning from our needs, however valid, can be either so convincing or so desirable as the direct satisfaction of those needs in experience. This is what mysticism does for its followers. In the inner union with the heart of things, the satisfaction of the religious craving becomes a fact of immediate experience. So though the craving of the heart may be the origin of religion, the experience of the mystic is its justification.

Do you not think with me that, taken alone, your first argument is rather cold?

The Oxonian: It is purely psychological; yes.

The Editor: But few have the experience you tell us characterizes the mystic. Until this comes have we not the need for such arguments as Mr. M. has given? The early stage of mysticism, as of all religion, must be a matter of Faith, and does not Faith largely consist in trusting these cravings of the heart? In the belief that if we persist we *will* experience their satisfaction?

The Philosopher: We are getting down to some very fundamental thinking, and I am finding my own views much clearer than they were. One thing that struck me particularly is the parallel between this thesis of M——'s and that which the Zoölogist gave us two meetings ago. I don't know whether it was as noticeable to the rest of you as it was to

me, but I found myself thinking of it continually as the Oxonian was talking.

The Oxonian: That is very interesting. I wish I had heard the Zoölogist.

The Philosopher: Approaching religion from a purely biological point of view, his presentation was from the scientific standpoint, while yours was from that of the psychologist and the mystic. Yet the thread of the two discourses seemed to me the same, and still more marked was the similarity of the general conclusions reached: that our chief good lay in an acceptance of the universe as it is; in as close a union with its spirit and its laws as we can compass. As I said before, we find the attainment of our desires hedged around by certain restrictions, not of our own making but inherent in life itself. Let us accept them joyfully, enthusiastically and in obedience to them let us become one with them. Let us unite ourselves to Life.

All this is clearer to me than it was, and seems more fundamental, more truly the basis of a religious attitude. But there are certain problems which it does not solve. We need either a wider basis or to build further upon what we have. For certain facts of experience, certain common phenomena of religious feeling are co-ordinated and organized in neither science nor ethics, nor do I see how they are correlated with the basic principles we are considering. I mean such a desire as that which we all have to play providence to those we love; to our children, to our wives and even to our friends. We long to stand between them and life, to shield and guard them, to keep them from the rigor of these restrictions, even from the very union which we are now viewing as an ultimate satisfaction of our hearts' craving. How are we to explain and organize such desires as these? Or again, when we have done our utmost, or when in advance we get some heartsick perception of how impotent we are in the face of nature, of how life sweeps away the safeguards which we try to rear, and how light and permeable the shield our love and thought at best can furnish, what a longing there is then to take all this, all our fears and premonitions, our love and our loved ones, and lay them all in the hands of God. We call upon Him to do what we can not. Yet what is it we are asking? For God to shield from God? For Life whose heart we seek, to keep us from Itself? What is the organization of this?

The Mathematician: You ask the explanation of human pain and fear; of the tragedy and pathos of love. It would need a far wiser man than I to answer you, and yet I think the secret lies in that reproach of Jesus to his disciples, when terrified by the storm they called upon him to awake and save—"Oh, ye of little faith." Even when we have learned to trust ourselves to Fate, to see that it is in our power to gain

from all that can come to us, whether of joy or sorrow, even then we fear to trust those we love to the same great current.

The Editor: Here you touch upon an element which I brought up before, and which it seems to me we will have sooner or later to consider in a manner more commensurate with its importance; that is, the element of Faith. I believe the Oxonian defined mysticism as Faith in its utter completeness, or perhaps as the consciousness following this act of Faith. But whatever words were used, he certainly meant that Faith was a prerequisite, and I believe it to be a prerequisite in all religions. All religious teaching that I know anything about requires us to transfer the basis of our lives from dependence upon external things to dependence upon spiritual law, or upon some form of Providence. Spiritual experience, the illumination of the Saint, the sense of union with God to which the mystic attains, all these are the results of such a reversal of basis. And for this, faith, and great faith, is indisputably needed. Indeed I think faith is not only the first factor in the religious life, but one which is constantly required; which, in fact, underlies all progress; for every step in advance is away from the known and into the unknown.

The Zoologist: I must hold that, so far as we have any record, faith has not led to progress but to stagnation. Progress seems rather to have resulted from the restless seeking of those who were without faith, who did *not* believe, and so continued their search.

The Mathematician: See how even the mighty fall! Is not this the fallacy of the undistributed middle in which we, logicians, theologians, and scientists alike are now snared? "There lies more faith in honest doubt, believe me, than in half the creeds." There is a faith in formulas, in common beliefs, in the fashions of the time; but there is somethng far more fundamental than these, a fath in truth, in law, in the heart and essence of life. But for his faith in truth and in law no man would seek for truth, let alone being discontented with its popular counterfeits. The greater faith prevents the lesser. But it is the greater faith that is operative in true religion, so far as religion is lived; as I believe it is in science, so far as science is the search for truth. Popular science and popular religion alike present the static adherence to an external formula, which you justly say leads to stagnation, but which is rather too mean and poor a thing to designate as faith.

The Editor: It is your "greater" faith to which I refer.

The Zoologist: But must not science be the guide in this? I do not think we are compelled to grant your contention that faith in the existence of a solution underlies all our questioning. We may be prompted by sheer curiosity. But assuming that there always is such a faith, then I would say that it is valuable so far as it is scientific—so

far, that is, as it is a faith based upon scientific observation and inference, so far as science is its guiding principle.

A man on the edge of a precipice may, if he is sufficiently crazy, have the "faith" that he could throw himself over in safety. It would be a rank delusion, though his faith in it might be supreme. To act upon a faith like this would be simple suicide, and in general an unguided faith is a danger, both to the man holding it and to everyone in the neighborhood. The only safe guide for faith is science. Certainly the vague, hazy concepts of the mystic are no trustworthy substitute.

The Mathematician: There I agree with you only in part. I grant you that faith must be guided. Indeed I suspect, in order properly to be called faith, it must both be guided by experience and rooted therein. But there is no particular reason why this experience should be in the history of the body rather than of the spirit. Just so far as science confines itself to the physical world its usefulness as a guide is limited to things physical. It is, as it were, the common organized experience of things physical, and, unless our individual experience is deeper than that of mankind at large, we would be very foolish to disregard this guide in the world where it operates—in the world of precipices and falling bodies, and shock of contact.

But the experiences of the spirit, modern science has not organized. So in the inner world physical science can help us only by correspondence and analogy. The guide to our faith must be direct experience, either of our own or of those who have entered there before us. And this is mysticism. Mysticism is the philosophy of direct experience—immediate, individual, and incommunicable, save through experience. I quite agree with you that the "concepts" of the mystic are frequently vague and distorted. They are only the mental interpretation of something which is beyond the mind; the shadows thrown on the screen of the brain by the soul in the Light of the world. But the experience itself is not vague, nor is the faith it inculcates wandering and undirected. Let us remember also that science is only useful as it guides us to experience. The experience itself is what is of value, both in the outer and in the inner worlds. The description of that experience is of very secondary moment.

The Zoologist: I am unconvinced. I think, with the Philosopher, that there is a certain parallel between the biological view of ethics, which I tried to present, and this which Mr. M—— has given us to-night. But, frankly, that parallel confirms me in the opinion that the former is adequate; that there is no need to talk about mysticism; that all that is of value here is science, or capable of explanation in scientific terms rather than in the vague nomenclature of mysticism and religion.

The Oxonian: No, I could never agree to that. Science can never fulfil the function of religion. Its terms and methods can never replace

those of mysticism. They are opposite poles. Their ends are totally distinct. Science is always analytical, always dissecting; as a botanist pulls a rose to pieces to examine its petals and stamens under his microscope, and in the process the subtle beauty which kindles us is lost. I remember an aphorism of a friend of mine which is apposite here. He said: "Mechanics is the science of force, with the Force left out; Biology is the science of life, with the Life left out; Ethics is the science of morality with the Morale left out." Religion, on the other hand, cares little for explanation, but is always kindling; always seeking and cherishing, in what it meets, that inner quickening spark which can kindle our hearts. The difference is well illustrated in two men: Carlyle and John Stuart Mill; Mill, a painstaking, conscientious, thorough analyst, longing to be kindled, loving a woman who could kindle him, and admiring Carlyle for his vivifying power, but withal himself "dry as dust"; Carlyle dramatic, living, kindling the imagination and the heart, but despising Mill's analytic power which he, Carlyle, had not.

The Clergyman: The mystic sees with the closed eye. The scientist with the open. Science and analysis are constantly enriching the facts upon which the inner eye will now or later look. Religion means more to us the more we learn, and I believe we in the church should be very grateful to you men of science who have so broadened and clarified our outlook.

The Mathematician: Surely both are necessary. I certainly would be the last to advocate either outer or inner blindness. I want the whole of life; vision wherever vision is possible, consciousness and experience on every plane of my being. Religion does not mean to me something which takes me away from life, but something which, as the Philosopher put it, unites me thereto, embracing and making its own all that is best, all that is quickening, wherever found.

But we have heard nothing from the Author all the evening and I know he has ideas in plenty on this point.

The Author: Let my contribution be the request to Mr. M—— to speak on his fourth topic, the position or function of the church to-day. It should be very pertinent to what the Clergyman was saying of the relation of the church to science.

The Oxonian: You must really let me off from that this evening. The topic is too ambitious, and immense. The place of the church can not be settled at this eleventh hour—or somewhat later, as I fear it now is. Let me, instead, buttress myself with Cardinal Newman and read to you an extract to which I referred last time, reprinted here from one of his essays, in the *Development of Christian Doctrine.* It bears more or less upon the theme the Mathematician has just advanced, the divine hospitality of religion, and particularly of Christianity. Here it is.

"The phenomenon admitted on all hands, is this: That great portion

of what is generally received as Christian truth is, in its rudiments or in its separate parts, to be found in heathen philosophies and religions. For instance, the doctrine of a Trinity is found both in the East and in the West; so is the ceremony of washing; so is the rite of sacrifice. The doctrine of the Divine Word is Platonic; the doctrine of the Incarnation is Indian; of a divine kingdom is Judaic; of Angels and demons is Magian; the connection of sin with the body is Gnostic; celebacy is known to Bouze and Talapoin; a sacerdotal order is Egyptian; the idea of a new birth is Chinese and Eleusinian; belief in sacramental virtue is Pythagorean; and honours to the dead are a polytheism. Such is the general nature of the fact before us; Mr. Milman argues from it—'These things are in heathenism, therefore they are not Christian': we, on the contrary, prefer to say—'These things are in Christianity, therefore they are not heathen.' That is, we prefer to say, and we think that Scripture bears us out in saying, that from the beginning the Moral Governor of the world has scattered the seeds of truth far and wide over its extent; that these have variously taken root, and grown up as in the wilderness, wild plants indeed but living; and hence that, as the inferior animals have tokens of an immaterial principle in them, yet have not souls, so the philosophies and religions of men have their life in certain true ideas, though they are not directly divine. What man is amid the brute creation, such is the Church among the schools of the world; and as Adam gave names to the animals about him, so has the Church from the first looked round upon the earth, noting and visiting the doctrines she found there. She began in Chaldea, and then sojourned among the Canaanites, and went down into Egypt, and thence passed into Arabia, till she rested in her own land. Next she encountered the merchants of Tyre, and the wisdom of the East country, and the luxury of Sheba. Then she was carried away to Babylon, and wandered to the schools of Greece. And wherever she went, in trouble or in triumph, still she was a living spirit, the mind and voice of the Most High; 'sitting in the midst of the doctors, both hearing them and asking them questions'; claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and thus gradually by means of them enlarging the range and refining the sense of her own teaching. So far then from her being of doubtful credit because it resembles foreign theologies, we even hold that one special way in which Providence has imparted divine knowledge to us has been by enabling her to draw and collect it together out of the world, and, in this sense, as in others, to 'suck the milk of the Gentiles and to suck the breast of kings.'

"How far in fact this process has gone, is a question of history; and we believe it has before now been grossly exaggerated and misrepresented by those who, like Mr. Milman, have thought that its exist-

ence told against Catholic doctrine; but so little antecedent difficulty have we in the matter, that we could readily grant, unless it were a question of fact not of theory, that Balaam was an Eastern sage, or a Sibyl was inspired, or Solomon learnt of the sons of Mahol, or Moses was a scholar of the Egyptian hierophants. We are not distressed to be told that the doctrine of the angelic host came from Babylon, while we know that they did sing at the Nativity; nor that the vision of a Mediator is in Philo, if in very deed He died for us on Calvary. Nor are we afraid to allow, that even after His coming the Church has been a treasure-house, giving forth things old and new, casting the gold of fresh tributaries into her refiner's fire, or stamping upon her own, as time required it, a deeper impress of her Master's image.

"The distinction between these two theories is broad and obvious. The advocates of the one imply that Revelation was a single, entire, solitary act, or nearly so, introducing a certain message; whereas we, who maintain the other, consider that Divine teaching has been in fact, what the analogy of nature would lead us to expect, 'at sundry times and in divers manners,' various, complex, progressive, and supplemental of itself. We consider the Christian doctrine, when analyzed, to appear, like the human frame, 'fearfully and wonderfully made'; but they think it some one tenet or certain principles given out at one time in their fulness, without gradual enlargement before Christ's coming or elucidation afterwards. They cast off all that they also find in Pharisees or heathen; we conceive that the Church, like Aaron's rod, devours the serpents of the magicians. They are ever hunting for a fabulous primitive simplicity; we repose in Catholic fulness. They seek what never has been found; we accept and use what even they acknowledge to be a substance."

This assimilative power of the Church, exercised upon the products of human thought in all their fulness and variety, is the natural prerogative of the Christian spirit. The Christian stress on sympathy should be interpreted as including intellectual sympathy, and imaginative sympathy. Just as Christ came to men "that they might have life and that they might have it more abundantly," so the Church should come to them at the present day.

The Mathematician: You have voiced my own ideal of what a Church should be: not insisting upon any language of its own, but speaking the tongue of those whom it addresses; not waiting for others to come to it, but in sympathy and brotherhood going out to them; not to convert, but to aid and to quicken—that there may be more light. I was not familiar with that passage from Newman and it is of the greatest interest to me, for it puts forward an ideal which, as a member of the Theosophical Society, I have long held, but which one finds too seldom in the churches. I mean the universality of religious inspiration;

that truth is to be found in all religions; the deepest truths in their common part. To find this common part both in historic systems of religion and in the individual aspiration of those around us, has been the object of the Theosophical Society's activities for many years. Naturally therefore your quotation interests me much, both on account of its content and its source.

If I may be permitted, however, I would like to return to another point you made in your description of mysticism. You spoke of our turning to the Spirit, first, for the favors it could confer, for some material benefit or protection, but that later we learned a more selfless love, and sought union and companionship with the heart of life because of love rather than because of fear. The first of these two attitudes seems to me exactly illustrated in Christian Science, and in much of the so-called "New Thought," where health, happiness, and even success in business, are held out, not alone as rewards, but as primary inducements to religion. I would like to know whether you agree with me that these movements are typical of the most rudimentary religious instinct; in short, like a marriage solely for money, little above the prostitution of what is sacred to what is very low.

The Oxonian: No, I don't agree with you at all. These movements contain elements that we can not afford to dispense with. As you yourself said, one's religion should unite one to life, make every part of existence better and sweeter, above all cleaner and more healthful. The care of the body is worthy and by no means to be neglected. There is good scriptural testimony to the fact that the body is the temple of the Holy Ghost and that the temple is to be kept worthy and reverenced. The ideal of beauty and symmetry of development, in the body as in the mind and spirit, is that which the world owes to the culture of the Greeks; and it is one of the things which I think Christianity should be hospitable towards—should add to the long roll of sifted good in the treasure of her teaching.

The Clergyman: Here! here!

The Mathematician: Since you won't agree with me I will have to agree with you. *Mens sana in corpore sano* is to be aimed for by us all, and symmetry of development is infinitely to be desired. Nevertheless do not let us seek to coin the Spirit into dollars, nor turn aspiration and prayer into fat. With your type of Christian Science I fancy I have no quarrel, but with the usual brand I have. I think with you there is deep truth in the promise of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But the kingdom of God was to be *first*. It is the reversal of emphasis which I object to in Christian Science.

The Oxonian: But is it more than an appeal from a false self to a true one? We know that the real "I" is not ill, only this thing we

wrongly call ourselves. Just as in speech, sometimes we are, let us say, guilty of some rudeness or absurdity, and then suddenly check ourselves with the remark, "Oh, I beg your pardon! I didn't mean that. That is not at all my real opinion," thus appealing from a false self to a real one, so I think the Christian scientist checks himself when falling into a like absurdity.

The Mathematician: Note, however, that here we appeal to the better self to do the will of the better self, not to do the will of the lower self. We do not deny the absurdity, on the contrary we recognize it fully and seek to detach ourselves therefrom and to correct its cause.

The Oxonian: That is true.

The Mathematician: That is my twofold objection to Christian Science; first, that it falsifies the facts, and second that its prayer is, *my* will not Thine be done. Which one of us has not experienced the spiritual growth that comes from hardship, deprivation, struggle, and pain. And yet we continually treat these things as evils, and the instant they confront us we cringe and cower. The Christian Scientist invokes the soul to save his body, careless of the need of the soul, careless of the integrity of his fate.

The Clergyman: I wish that idea of symmetry of development and the religious value of beauty and force could receive more attention in the church. This old notion that you must starve the body to be religious is utterly misleading. Your bodily vigor is one of your talents. One of the things you must make the most of, put out at usury and bring both principal and interest to the service of God. It is a trouble to have too much physical energy, your vitality tends to run away with you, but that is no reason why we should throw it away. Of course it is a trouble. Everything that is worth while, that has power and force and can work, has to be mastered and controlled. But it is none the less necessary to use it and to make is as strong and efficient as we can.

But how infinitely broader and freer our concept of Christianity is to-day than it used to be. I remember the old slur that used to be brought against us of a narrow Christianity, a narrow, one-sided view of life. But now how much better we see. How we recognize that there is nothing good foreign to the message of Jesus; that all the accumulated spiritual treasures of the world are truly our heritage; that there is no corner or cranny of life that cannot give to Christianity some new gem, and into which Christianity does not shed some new and beautifying light. Contrast the broad Christianity of to-day with the narrow theology of *Robert Elsmere.*

The Editor: I quite agree with you, Mr. F——, that genuine Christianity should be the teaching of the life of the soul, and that nothing foreign to the soul of man could be foreign to Christianity. Would it not be interesting in this connection to examine again the

question of what are the essentials of Christianity? What is it that gives it its light and its power? As we look back upon the narrow Christianity of which you speak, and back of that upon the history of the Church through all the middle ages, there seems very little in the organization that is capable of illumination; or that could touch the soul in any way, unless it be with horror. And yet something of the kind must have been there. The flame must have been carried down unextinguished. I believe if we were really to study it we could trace an unbroken descent, a spiritual heritage throughout the centuries, the history of the "Church Invisible," the history of the Illuminati. What little reading I have been able to do has confirmed me in this opinion.

But look at the time! I must be off.

THE SCRIBE.

"I had—as it were—a sudden and swift vision of an angel, bringing a sheaf of the flowers of Heaven: each flower was an attribute of the soul. He said to me: 'Which flower wilt thou choose?'

There was Courage—a blood-red lily, with a rosy light at its heart: Purity—a white star: Hope—shining like an emerald in moonlight—and many others. I said to him:

'Of them all, give me Love.'

He held the sheaf towards me, saying (and oh! his smile): 'Thou hast chosen them all. Love is all.'"

BOOK OF ITEMS.

THE HEART DOCTRINE.

THE *Voice of the Silence* says that "The Dharma (or Doctrine)of the 'Heart' is the embodiment of Bodhi (true, divine Wisdom, Theo-Sophia), the Permanent and Everlasting." And also that "All is impermanent in man except the pure bright essence of Alaya," the Universal Soul. These two statements are the keynote of this brief study: everything we shall put forward, will be from this basis.

As students of the Esoteric Philosophy we look upon every manifested thing as containing within itself an unconditioned reality and a conditional illusion: the former is the unseen—the latter the seen. In man therefore we have the impermanent illusory self, the man we think we know; and the immortal Real Self, the man we think we don't know; the former essentially an aspect of the latter, though to our consciousness separate from it; the latter the source and root of the former. Throughout the Philosophy this point is shown in very many ways, that the Real manifests to itself the Unreal for its own evolutionary purposes: the lower impermanent man is therefore created, so to say, by the Higher Immortal Man, on lines exactly determined by His own prior Karmic impulses, to serve some aspect of the purpose which He, the Higher Man, has in view.

It is vital to our subject that we should state what this Purpose is which the Higher Man has in view. "Everything is impermanent in Man except the pure bright essence of Alaya"—the Universal Soul. The purpose of the Higher Man is the purpose of this Universal Soul; it is through Him that the Ray of the Universal Soul has to carry out its appointed task. The Universe—like man—is made up of the Real and the False, the Causal and the manifest, the unseen and the seen. The nature of the former is consciousness; that of the latter, substance. Consciousness and substance are not separate, they are one in essence, divided only in manifestation: consciousness, so to speak, manifests itself to itself as substance, its opposite pole. It perceives itself as substance. Its object, the Universal Purpose, is to reach that point when it shall perceive Itself as Consciousness, when its opposite manifested aspect shall no longer appear to it as illusory substance, but by infinite gradations be transformed to its own Real nature, and thus be perceived as consciousness. Which is to say, that the Universal Soul manifests itself to itself as substance, so that in the end it shall perceive itself as consciousness, that is, become self consciousness. And it is through *man* that this task is carried out: in him we already have a point of self-consciousness on a lower plane: that *point* has to be raised until it is merged

into the Ray of Alaya, his only permanent principle. So that the purpose of the Higher Man is to raise the self-consciousness at present centered in the lower to a higher state when, instead of acting as an analytical observer of diversity, it will act synthetically as a perceiver and recorder of Unity—the nature of the Universal Soul.

Of the true nature of Unity, our minds, the utmost expression of diversity, can formulate no image. We have no terms in which we can present to ourselves the content of its true nature. At most we can only formulate mentally that which would correspond to conformity—the true One-ness is an abstraction too utterly tenuous for our mentality to grasp. Plainly then we cannot rely on our mental processes to recognize or record the Unifying impulses of the Universal Soul: its nature cannot be presented to us truly by any illustration which our experience affords. We have to look in other directions if we would find and recognize these Impulses, these presentments of Its Real Nature: we may not find them in the mind as images, but we can find them in the Heart, as impulses or feelings.

It is said that no two things in the Universe are entirely alike—even each individual atom differs from its fellows. Nature is complementary always—supplementary never! the laws of Evolution, through infinite Diversity to Unity, seem to demand the utmost possible diversity *only*—the unnecessary is impossible in an orderly universe, and for diversity alone no duplicates are needed, be they atoms or men. Therefore, every man, as every atom, differs from his fellows. He has within him, however, as we have seen, a causal, permanent, unchanging factor, the Ray of Alaya, the Universal Soul, which tends to express itself through his consciousness as impulse or feeling. And from the fact above mentioned, that no two men are exactly alike, it follows that these impulses or feelings which arise in men as the result of the permeation of the Universal Soul, will also differ with each, just as sunlight varies as the medium through which it has to penetrate. Whatever differences exist, however, in these Soul Impulses, this likeness is to be observed, that the essential Unity, from which they proceed, expresses itself in their tendency: they all tend towards unification in some form or another.

The conception which I have of the Heart Doctrine is one which appears to me entirely fluidic: I cannot think of it being bounded by this or that quality, or contained within any set of dogmas or teachings. To me, it is a vast, unmeasurable, fluidic body of living truth, the Truth which lives in our Soul Impulses, which inheres in the Immortal Self. It is in this respect that the *Voice of the Silence* would seem to refer to it as "the embodiment of Bodhi—the permanent and everlasting," and it is in this sense that I would point to it in all who declare themselves for unification, no matter what their preconceptions, their peculiarities, or what appear as their limitations. From this conception of the Heart

Doctrine, it seems *only* necessary that we shall find a tendency towards unification manifest in any man's declared intention, to understand that the Soul Impulse is at work. From a truly impersonal point of view, no other consideration should weigh, and this impersonal keynote must be adopted if we wish to participate consciously in the work and purpose of the Universal Soul. In such a task, all thought of self must eventually disappear, until there remains nothing but the continuous contemplation of the Work itself, and as we approximate towards this true impersonality, and find growing within us the one-pointed desire that the Work shall be done, then indeed will we welcome everyone who manifests, if only in an infinitesimal degree, the desire to co-operate in our task. And this without reference to his understanding of the matter; *that* is as nothing compared with the Soul Impulse manifest in his desire to co-operate—to unify.

If we are concerned with Occult matters, if our wish is to give what help we can to the processes of evolution, then must we work on truly occult lines and in compliance with evolutionary law, and these lines and that law tend towards expansion, towards all-embracingness, towards expression from within outwards. Individually and collectively this holds: if we impose a mental barrier between ourself and another, then are we conforming to and strengthening the feeling of separateness—our action has a contracting influence. But if we continually assert our impersonal desire, and endeavor in all cases to put ourselves in the place of that other, and look upon matters from his standpoint, then are we tending to eliminate the consciousness of separateness, to conform to the law of expansion. There is great truth, I believe, beneath this form of activity; we commit an act of faith when we take our own Divine Nature for granted, and we extend equally to another the force of such an act in granting, even mentally, his innate goodness. And as with the individual, so collectively does this apply: we have to make the application of this idea to our collective work for the Universal Purpose; when one has declared his wish to help in our work, we have to take for granted the presence in him of all that is desirable, and all that is requisite in a fellow-worker.

Thus the *Heart Doctrine* constrains us to Tolerance: only that separates us from our fellow men which we imagine to be our exclusive right, whether that right consists in material possessions or cherished opinions. A material equality is an impossibility—and more so is it impossible to find exact mental agreement: but we can find an equality, if we wish it, in the idea that the only permanent possession is the Light of the Soul—the possibility of *that,* we can ascribe to all. Tolerance, then, is the instrument with which we can destroy the barriers of separateness. It is in itself the activity of a Spiritual force, dynamic and powerful. We do many things which are in reality one, when we assert this tolerant

attitude; we act from the standpoint of the Universal Soul, which knows only Unity: we eliminate from our nature some moiety of our self-seeking, we give to whomsoever our tolerance is extended a spiritual impetus to respond in kind to our activity, we tend to bring into active operation some of the Vital Truth which is waiting our liberation, and we raise in some degree our self-consciousness towards the impersonal state of the Universal Soul. And, moreover, we grow by this expression more and more into harmony with that which we try to express: in all spiritual growth, that quality and form of activity become part of our consciousness which we emphasize and carry out. We grow in tolerance as we are tolerant: our charity increases as we follow its dictates: our love for the Ideal becomes stronger as we embody the duties it implies. And our knowledge of the Heart Doctrine enters more and more as a living power into our lives as we observe and follow such impulses towards Unification as appear in our Hearts, as we emphasize and elevate to its place of *paramount* importance in our dealings with our fellows its earthly expression and vehicle Universal Brotherhood; for as the Heart Doctrine is the embodiment of the Living Truth, which inheres in the Immortal Self, so is Universal Brotherhood the efflorescence on earth of the Doctrine of the Heart.

E. H. Woof.

"In the way of Superior Man there are four things, not one of which have I as yet attained.

To serve my father as I should require my son to serve me; to serve my prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; to set the example in behaving to a friend as I would require him to behave to me."

Confucius.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

V.

THE REVIVAL IN SPAIN IN THE 11TH CENTURY.

The movement in the 11th century would appear to have had its center in Spain where the Moors and the Jews were the exponents of the best learning and moral activity that existed in Europe. Much freer from the restraints of dogmatic theology than more northern races, they pushed their researches into philosophy and into religious speculation to a point that enabled them to make real contributions to the world's stock of knowledge. Indeed many authorities think that the work done in Spain in this century led the way to the Renaissance. The study of Greek philosophy was rebegun, after a lapse of some centuries; while the Arabians flooded Europe with their more spiritual ideas. Lewes, in his *History of Philosophy,* says: "Through their translations, and through their original thinkers, such as Avicebron (Jehudah Ibn Gebirol, the author of the "Vons Vitæ," b. 1021; d. 1070) and Moses Maimonides, the West became leavened with Greek and Oriental thought."

One of this coterie was the Rabbi Bachye bar Joseph ibn Bakoda, who was a contemporary of the Poet-Philosopher Ibn Gebirol and who held the position of Dayan—an office which is something like the Mohamedan Mizra, who combines the functions of priest and judge. He had jurisdiction over civil, religious and matrimonial cases and was an official interpreter of the Bible and the Talmud. He is supposed to have lived in Saragossa and to have been born about the middle of the 11th century. Unfortunately nothing is really known of his life. But some of his work has come down to us, and it is of such an exalted character that he must have been a man of very exceptional parts. His chief book was a systematic treatise on Ethics, called *The Duties of the Heart.* It might have been written yesterday by a member of the Theosophical Society, so far as its purpose and spirit are concerned.

Edwin Collins, in his introduction to the translation of Rabbi Bachye's book, speaks thus of his philosophy: "By the Duties of the Heart Bachye understands the whole of conduct, and of thought in its ideal essence. For he holds that the outward act is, morally, of no significance, except in so far as it represents a manifestation of character and an expression of intention. The whole of conduct belongs to the

domain of ethics. Every act, and every abstention from action, is either right or wrong. Even the amount one eats, the wearing of certain clothes, the use of language, the simplest movements of the body, are, all of them, parts of conduct to be distinguished as either right or wrong. But what makes them so is not the act itself, but the intention with which it is done or left undone. And, since our intentions are conditioned by our state of mind and feeling, the first and the final duty, the foundation of ethics, is the perfection of our own souls.

"The perfection of the human soul, however, from which all right conduct must result, and which every righteous act and every righteous thought tends to produce, is only attained by bringing it into complete unison with God, through such a perfect love of Him that His will is our will, and we have no desire that is out of harmony with His wisdom and His benevolence.

"But Bachye's ethics is not theological in the sense of taking as its starting-point the Bible, or any other revelation or authoritative statement of the will of God, who can only be known through His works, the universe and man, the latter being the world in miniature (the microcosm). * * * He then proceeds to demonstrate the duty of devoting the heart and mind to the study and contemplation of the works of God, whence conviction of the infinite goodness of the Creator, and of the infinite indebtedness, and obligation to gratitude of the creature, are borne in upon the mind.

"Contemplation of the results of such study will lead to true humility and to perfect trust in God and resignation to His will, devotion to His service and the consecration (unification) of all works on His service. This service does not mean religious observance, * * * but means doing His will and ethical conduct. Asceticism is recommended as a means of removing hindrances to union with God. * * *

"The ethical system of Bachye is distinctly oriental. All the impulse to virtuous conduct spring from the point of contact between the human soul and the unseen soul of the universe. It is the individual in communion with God, the creature bowed in awesome gratitude before the Creator, who recognizes the obligations of ethical conduct; not the citizen seeking the best way to become a good citizen and preserve the State. Moreover, the development is not from the outer circle of sociological duties to the inner circle of the family, and the center, the individual soul, as in Greek ethics; not from the circumference of deeds to the center of ideals and soul perfection; but from the center, the soul, to the outward act. * * * The duties of the heart are more important than those of the body, because they are of universal application, and not limited by time, or place, or circumstance."

Let us, however, turn to what Bachye says himself. *The Duties of the Heart* opens as follows: "The supreme benefit, and the highest good

bestowed by the Creator on human beings is Wisdom. This indeed is the very life of their spirits. It is the lamp of their reason, which enables them to come to the will of God, and delivers them from all disasters in this world and in the world to come." This Wisdom is of three kinds: that dealing with the properties and accidents of Matter; that dealing with Number and Measurement, including Mathematics, Astronomy and Music; and Philosophy, which includes the knowledge of God and His Laws and the rest of the sciences that are concerned with life and mind and with human souls and spiritual beings. "It is our duty to study these sciences in order to attain to our religion, to morality and the laws of life that make for the health of our bodies and our souls."

"But it is forbidden to us to study these for purposes of worldly advantage; but from the single motive of Love alone."

There are seven Gates to this higher Wisdom and the rest of the little book is a description of these seven Gates and their meaning and application to daily life. They are: The Gate of Knowledge; the Gate of Unity; the Gate of Gratitude; the Gate of Humility; the Gate of Trust; the Gate of Meditation; and the Gate of Love. The complete observance of the duties which we owe under these several captions comprises The Duties of the Heart. He says of them:

"The duties of the heart involve the formation of ideals of conduct, love of man, faith, etc.; the cultivation of right beliefs based upon reason; the conscious effort of the mind to realize the wonders of creation, so that we may come to know of God; truths which human language, that can only accurately tell of things material, can never adequately express. That trust in God which makes right conduct possible, even at the cost of personal risk and loss; the banishing of hatred, envy, scorn, all longing for revenge, and all desire for sin, are also obligations of the heart. * * * And chief among them is the attuning of the soul into such perfect harmony with God, that all right conduct and right thought must follow without effort on our part, because our will is one with His through love."

Man is made up of body and soul, so we owe two duties to our Creator. The service of the body is fulfilled by the activities of man, but the service of the soul is a hidden service, and is the fulfilment of the duties of the heart—to acknowledge the Unity of God in our hearts, to believe in Him, to love Him, resign our souls to Him, and make his name the unifying central thought of all our conduct.

While some religious and moral duties are only obligatory at special times and in special circumstances, these duties of the heart are incumbent upon us continually, all the days of our life and at every moment.

"Perfect recognition of the existence and unity of God forms the only sure basis for right thought and conduct."

"The whole of human conduct may be divided into acts that are

commanded and acts that are prohibited, and acts that are necessary to the maintenance of physical existence and that are just sufficient for human needs, such as eating, drinking, sufficient speech for the carrying on of worldly affairs, and so forth. * * * Behold, then, all the actions of mankind are, without exception, either good or bad: and the intelligent man is he who weighs *all* his actions, before he does them, in this balance, and tests them with his best thought and the whole strength of his intellect, and chooses the best of them and forsakes all others." A sentence which has quite the ring of the *Bhagavad Gita.*

"Many whose intention is to do right and serve God are not on their guard against things that destroy this service, and the cause of destruction enters without their perceiving whence it comes. Thus, one of the Pious said to his pupils: 'If you had no iniquities, I should fear for you that which is greater than iniquities.' They said to him: What is greater than iniquities?' He replied: 'Pride and Haughtiness.' "

This anecdote introduces the reader to the dissertation on the Gate of Humility. "The man who does good works is more likely to be overtaken by pride in them than by any other moral mischance; and its effect on conduct is injurious in the extreme. Therefore, among the most necessary virtues is that one which banishes pride; and this is humility. Humility is lowliness of the soul; and it is a quality of the soul that, when established there, allows its signs to be evident in the bodily members. The voice, for instance, is softened, and so is the language it utters; and one is subdued in times of anger, and vengence is withheld when one has the power to avenge. There are three kinds of humility. One kind of humility is shared by man and by very many kinds of dumb animals; this is poverty of spirit and the sufferance of injuries that one has the power to avert. * * * We are accustomed to call this humility, but it is, in truth, merely poverty of the soul and blind stupidity.

"The second kind of humility is humility towards men; either on account of their having dominion over us, or on account of our being in need of their services. This is submission in the right direction, but, although proper, it is not of a lasting nature, nor is such humility proper at all times and in all places.

"But the third kind of humility is humility before the Creator, and its obligation embraces all reasonable beings, and is incumbent upon them at every time and in every place. * * * Humility before the Creator obliges a man to behave meekly and unselfishly in all his transactions with his fellow-men, whether in matters of business or in any other relation of life. The truly humble man will mourn for all mistakes made by other men, and not triumph or rejoice over them.

"He who has true humility will be free from all pride, conceit, self-praise and self-glorification, even in his secret thoughts, when he is occupied in works of charity or other virtuous or righteous acts, whether

commanded or not; and in his own soul he will account them as nothing in comparison to the greatness of his obligations to God.

"He who is humble before God will not only do good to all men, but he will speak kindly to them and of them, and will never relate anything shameful about them, and will forgive them for any shameful things they may say about him, even if they are not worthy of such treatment. It is related of one of the Pious, that once when he was taking a walk with his disciples, they passed the carcass of a dog in an advanced stage of decomposition. His disciples exclaimed: 'Oh! how this carcass stinks!' He replied: 'Oh, how white its teeth are!' so as to counteract their remarks.

"If it be wrong to speak disparagingly of a dead dog, how much more so of a living man; and if it be a merit to praise a dead dog for the whiteness of its teeth, how much more it is a duty to find out, and praise, the least merit in a human being? But it was also the intention of this pious man to teach his pupils to *habituate* themselves to speaking favorably, and to the avoidance of evil speaking.

"In matters of religion, justice, and right and wrong, however, the meek will be high-spirited and fearless, punishing the wicked without fear or favor. * * * First among the signs by which the meek are known is that they forgive all injuries and subdue their anger against those that treat them with contempt, even when they have the opportunity of avenging or resenting what has been done to them. The second is, that when misfortunes come to them their endurance triumphs over their fear and grief, and they willingly submit to the decree of God, and own that His judgments are righteous." Then our author analyzes pride and shows that there are two kinds of pride; one wholly represensible, having to do with bodily powers and material things. The other is the pride which a wise man has in the gifts of wisdom which God has given him, and which he makes good use of for the benefit of his fellows, and which he properly seeks to increase for their greater benefit.

"Humility is profitable to man in this world because it makes him rejoice in his lot. For the whole world, and all it contains, is insufficient to satisfy the ambition of him into whom pride and a sense of greatness have entered, and he will look with contempt on whatever share of it falls to his lot; whereas, the humble man assigns no special rank to himself, but is content with whatever comes to him, and finds it sufficient. And this induces restfulness of soul, and minimizes anxiety. He will eat what comes his way, and dress in the raiment that is readily found; and a small share of the world satisfies him. The humble also bear troubles with greater fortitude than do the proud."

He urges upon his disciples the advantages of studying themselves and mankind, promising them that much of the mystery of the universe and many of the secrets of the world will be made clear to them, "because

of the likeness of man to the world." Some further pithy sentences follow:

"When you have studied all that can be known of the universe, do not think that you know all about the wisdom and power of God, for in the world we know, God has only manifested just so much of His wisdom and power as were necessary for the good of man.

"Of all things the most necessary to him who would serve God, is trust in God.

"The worldly advantages of trust in God include peace of mind from worldly anxieties, and rest for the soul from the disturbances of trouble caused by any want in the satisfaction of bodily appetites.

Under the caption, "Keeping account with the soul," Bachye has much to say about the necessity for meditation and contemplation, which would be well worth reproducing, if we had the space. We have room for only one paragraph.

"If the believer will constantly meditate on the fact that the Creator sees all his thoughts and deeds, and will think it over with his own soul, the Creator will be constantly with him, and he will see Him with his mind's eye, and be in constant awe and reverence of Him; and he will examine all his conduct. And when this has become a constant habit of his mind, he will, helped by God, have reached the highest degree of the pious ones and the most exalted rank of the righteous. He will not lack anything; nor will he choose anything more than the Creator has chosen for him. His will depends upon the will of the Creator, and his love on the love of the Creator; and that is loved by him which He loves, and that is contemned by him which is contemned by the Creator. A man should commune with himself in reference to the desires of his heart and his worldly tastes; and a careful consideration of the ends they serve will lead him to look with contempt on ephemeral possessions; and his thoughts and desires will be fixed on the highest good, and on what is of eternal value to his mind and soul; and he will learn to strive only for what is barely necessary of the things of this world. He will desire to be kept from both poverty and riches, so that he may have enough for simple healthy life; and he will yearn after wisdom and spiritual possessions, of which no one can rob him.

"The pure of heart will always love solitude. But here again the temptation to complete solitude must also be guarded against, for the society of philosophers, the pious, and of great men, is of great advantage."

Finally, under the heading, The Gate of Love, there is this passage which again reminds us of the Gita.

"They who love God will do all that is right, without the hope of reward, and will forsake all that is evil, without fear of punishment. They will also have no fear of anything, or of any person, in this or in

any other world, except of the Creator alone. And they will be indifferent to the praise and blame of men in doing the will of God. They will be pure in body, as well as in mind, and will fly from evil deeds of all kinds."

Summary.

This series of sketches has reached a conclusion, at least for the time being. Indeed, when they were begun we had no idea that we would be able to find so many unmistakable evidences of previous mystical movements which would come within the limits of our requirements. All history is full of accounts of mystics, for the mystical relation to life is a fundamental one; but to be merely a mystic was by no means all that was required for the scope of these papers. Movements were sought which were well defined as to teaching and which took place at the last quarter of each century. If they also showed the essential characteristics of our own philosophy so much the better; but that was not considered a necessity.

We have been able to present accounts, inadequate enough, as no one better than their author realizes, of such outpourings of spiritual energy in the 11th, 12th, 14th, 15th, and 16th centuries; the foregoing account of the 11th century; the Waldensians, who flourished from 1170 on; the Friends of God, led by the mysterious Nicholas of Bâle, who ushered in the great mystical revival of the 14th century, which may well be called the most famous of all medieval mystical movements; the Spanish Illuminati of the 16th century; and finally the Quietists of the 17th century. All these comply fully with the bounds of our inquiry.

In addition to these, we are familiar with the 18th century movement, which had its chief center of activity in France and with which are associated the names of Cagliostro, St. Germain, and St. Martin. It is our hope to write one or more papers about this movement which might well be considered a continuation of this series, but which could hardly be published under the caption, "Mystical Movements of the Middle Ages." Furthermore, the data are so abundant, and the field so large, and the importance of the theme so great, that the subject justifies the independent treatment which we hope to be able to accord to it. The world at large has never understood these three great men. Led astray in the first instance by the general tendency to impute bad motives to any person who is outside the common rut, as these men were, and being pointed in the wrong direction by pieces of special pleading, or grossly unfair attack, such as Carlyle's famous paper on Cagliostro, the world has never had either the time or the interest to change its mind and learn the truth. It is as if the people of the next century were to base their opinion of Madame Blavatsky upon the biased and untrue Report of the Psychical Research Society, or upon the dreary lucubrations of Solovieff or the Coulombs. To rehabilitate the reputations, or to do

anything towards the rehabilitation of the reputations of St. Martin, St. Germain and Cagliostro, were a task well worth the doing, even if, in the process, we did not have the opportunity once more to state the fundamental principles of the spiritual world which these men spent their lives in teaching.

In the meantime there is something more to be said about the gaps in the series of mystical movements which we have attempted to describe. Why should there be gaps? Why should not the 13th and 15th centuries have produced revivals similar to those of the other centuries. We have been told that an attempt is always made. In the case of the 15th century we are inclined to adopt the opinion of Vaughan, who, in his well-known *Hours with the Mystics,* says that the world during the latter part of the 15th century was too much occupied with the coming Reformation and with all the political and social disturbances which were its forerunners, to have time for interest in mysticism. Certainly the histories of that age devote themselves exclusively to the development of the forces which, in a few years, led to the Reformation. There was incessant wrangling and controversy; famous disputations, conferences, councils, parliaments; but the questions considered were purely theological and entirely outside the realm of our inquiry. It is quite possible that the activity of the Lodge during that century was concentrated upon the Reformation and that there was no regular attempt at a mystical revival, for it is obvious that anything so important as the Reformation must have engaged the Masters' deep attention; but be that as it may, we have been unable to find any evidences of a movement at that time; and so careful and competent an authority as Vaughan announces the same result.

In the 13th century the case is different. Here we are inclined to attribute our failure to inadequate knowledge. The records are very meagre and such as exist are difficult of access. We have found traces of a sect called "Brethren of the Free Spirit," which looked very promising at first, but upon more thorough investigation it developed that this sect had its origin in the very early part of the century and so must be ruled out of court. There was another class of religious enthusiasts, called the "Beghards," associated by some historians with the Brethren of the Free Spirit, but these also had their origin at a time that makes them inadmissible. Both these sects had a philosophy which could at least be called mystical in contrast with the narrow and dogmatic theology which was then orthodox. They taught, as the name of the former would indicate, that the Spirit of man, and not any church or external authority, should be the final criterion of conduct and morals. They persisted for several centuries in scattered and isolated localities, and were vigorously persecuted as particularly obnoxious heretics.

JOHN BLAKE.

A PAGE OF THE APOCALYPSE.

II.

THE SECOND DEATH.

In the address to the Spirits of the Seven Churches, which was discussed at some length in the preceding paper of this series, there is one very perplexing expression which we had to pass lightly over at the time, promising to return to it. This expression is "the Second Death." It occurs in the address to the Spirit of the Church of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh *shall not be hurt of the second death. . . .*" (ii, 11.)

The same phrase recurs toward the close of the Apocalypse, in a passage of sombre splendor:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the Second Death. And whosoever was not found written in the book of life was cast into the lake of fire." (xx, 11-15.)

This is recapitulated a little further on, where we are told that the wicked "shall have their part in the lake which burneth with fire and brimstone: which is the Second Death." (xxi, 8.) But the central passage concerning the Second Death is undoubtedly the following:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him up a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed for a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth. . . ."

It happens that this striking expression, the "Second Death," is very familiar in another region of religious literature: that of the older Brahmanas, which correspond in character to parts of the greatest Upanishad, the Brihad Aranyaka Upanishad. We shall not try to fix their date, further than to say that they are centuries older than the Apocalypse from which we have been quoting. Here is a characteristic passage from the Shatapatha Brahmana:

"Yonder burning Sun is, doubtless, no other than Death; and because he is Death, therefore the creatures that are on this side of him die. But those that are on the other side of him are the gods, and they are, therefore, immortal . . . whosoever goes to yonder world not having escaped that Death, him he causes to die again in yonder world. . . . He who knows that release from Death in the Fire-sacrifice, is freed from the Second Death." (SB ii, 3, 3, 7-9.)

We can already see a close analogy with the passage of the Apocalypse. The Brahmana clearly implies that there is a spiritual regeneration, which it speaks of as the Fire-sacrifice, and which makes men immortal, bringing them into the divine presence. This symbol strongly reminds us of the baptism "with the holy spirit and fire," or the Pentecostal tongues of flame. The Brahmana further teaches that those who have not passed through the Fire-sacrifice are subject not only to Death, but, later, to a Second Death. The Fire-sacrifice here parallels the "first resurrection"—"Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power."

A few more passages from the Brahmanas. For example, we find the question: "What is done here in the altar, whereby the sacrificer conquers the Second Death?" (SB x, 1, 4, 14.) Or again: "Now hunger ceases through food, thirst through drink, evil through good, darkness through light, and death through immortality; and, in truth, whosoever knows this, from him all these pass away; he conquers the Second Death, and attains to perfect Life." (SB x, 2, 6, 19.) This picture of those from whom hunger and thirst and evil and darkness have passed away, and who have passed through the Fire-sacrifice into immortality, strongly reminds us of the passage of the Apocalypse, previously quoted: "They shall hunger no more, neither thirst any more. . . ."

We get further insight into the symbol of the Fire-sacrifice from such a passage as this: "The mystic import of this Fire-altar is Vach

(Logos); for it is with Vach it is built. Now this Vach is yonder Sun, and this Fire-altar is Death: hence, whatsoever is on this side of the sun, all that is held by Death; and he who builds it on this side thereof, builds it as one held by Death; and he surrenders his own self unto Death; but he who builds it there above, conquers the Second Death. . . ." (SB x, 5, 1, 1-4.)

Vach, it should be remembered, is the Logos, the divine Word. It has two symbols: the Sun in the heavens, and Fire on the altar. Both these symbols take us back to most ancient Chaldea, in the far Sumerian days. And this twofold representation of the Logos, the great creative Power, has its parallel in man. There is the divine, creative Power in our immortal nature; there is also the creative flame in our manifested, personal lives. He who builds the altar for the creative flame in the personal, mortal nature becomes subject to the Second Death. He who builds the altar for the creative Fire in his spiritual nature, conquers the Second Death, and becomes immortal. Or, to quote again from the Brahmana: "Whosoever knows this, conquers the Second Death, and Death has no more dominion over him . . . he attains all Life, and becomes one of the divinities." (SB x, 16, 5, 8.)

We are beginning to see that a very clear idea, and a very splendid one, is hidden in the quaint imagery of the Brahmana. We may raise the veil a little more, by bringing for comparison such a passage as this: "Those that are mortal, he causes to pass into birth again from out of the immortal womb; and, verily, whosoever thus knows, or he for whom, knowing this, this sacrificial rite is performed, wards off the Second Death of the Fathers, and the sacrifice is not cut off for him." (SB xii, 9, 3, 12.) We shall return in a moment to this strange phrase, the "Second Death of the Fathers." Meanwhile, let us complete the subject by quoting two more sentences from the Brahmana. "He finds Mitra (the Solar Lord) and his is the kingdom, he conquers the Second Death and gains all life, whosoever, knowing this, performs this sacrifice." (SB xi, 4, 3, 20.) "He is freed from the Second Death, and attains to community of being with the Eternal." (SB xi, 5, 6, 9.)

The Brihad Aranyaka Upanishad contains several passages of precisely similar import. They do not, however, add anything to what we have already quoted. But there are other passages in this, the greatest of the Upanishads, which shed a flood of light on the whole subject. We noted the strange phrase: "the Second Death of the Fathers," and promised to return to it. This we shall now do.

The phrase, "the Fathers," brings us to that celebrated passage in the Brihad Aranyaka Upanishad, which relates how the young Brahman Shvetaketu came to the Rajput king, Pravahana, who asked him a series of questions on the mystery of life and death. The boy could not answer, and returning, reproached his father for not instructing him.

The father, hearing the questions, declared that he himself did not know the answers, but invited his son to go with him to the king, to learn. The son refused, but the father went. And to him the answers of the questions were revealed. From these answers, the following passage is taken:

"The man is born. He lives as long as he lives. And so, when he dies, they take him to the Fire, and there the bright Powers offer the man as a sacrifice. From this sacrifice, the spirit of man is born of the color of the Sun.

"They who know this thus, and they who, here in the forest, worship faith and truth, are born into the flame; from the flame they go to the day, from the day to the bright fortnight, from the bright fortnight to the summer, from the summer to the world of the gods, from the world of the gods to the Sun, from the Sun to the lightning; them, become as the lightning, a Spirit, Mind-born, leads into the worlds of the Eternal. In these worlds of the Eternal they dwell supreme, and for them there is no return.

"But they who, by sacrifice, gifts and penance, win their worlds, are born in the smoke; from the smoke to the night, from the night to the dark fortnight, from the dark fortnight to the winter, from the winter to the world of the Fathers, from the world of the Fathers to the lunar world. They, gaining the lunar world, become food; and just as the lunar lord waxes and wanes, so they are there consumed. And when the time has come round, they descend to the ether, from the ether to the air, from the air to rain, from rain to the earth, and so are born again of woman, and come forth into the world. Thus they return again."

These are the two paths, Path of the Gods and Path of the Fathers. Those who, spiritually regenerate, full of aspiration and truth, have recognized the divine Spirit within themselves while yet in life, go by the Path of the Gods. They ascend through the flame, the day, the light, the Sun, to the world of the Eternal. And for them there is no return. But those who, self-seeking, barter with the gods by sacrifices, penances and gifts, seeking for selfish blessings in return, go by the Path of the Fathers, the lunar way. From the smoke of the pyre, they go to night and darkness, and thence to the lunar world. There they wax and wane, and in due time descend again to this world, re-entering it through the gates of birth.

We should say, nowadays, that there are a series of ascending planes above the material; that these planes are twofold, or have each two poles, a positive and a negative. These are symbolized thus: of the first plane above the material, "flame" is the positive pole, "smoke" is the negative; of the next, "day" is the positive pole, "night" is the negative; of the next, the "bright fortnight" is the positive pole, the

"dark fortnight" is the negative; of the next "summer" is the positive pole, "winter" is the negative; on the positive side, the culmination is the solar world, leading to the world of the Eternal; on the negative side, the culmination is the lunar world, from which the path leads back again, through the same planes, to this material world.

This is, of course, in a sense symbolism; but it is very transparent symbolism. The Sun, as everywhere through the ancient books of the Mysteries, standing for the Logos, while the Moon stands for the psychic realm, which shines by reflected light, drawing all its glow from the Spiritual world above it.

So that this archaic teaching tells us that those who have passed through the spiritual rebirth, and have risen from the Fire, in color like the Sun, ascend through plane after plane, always dwelling at the positive pole, until they are ushered into the world of the Eternal, and become one with the Logos, the Divine Life of the Eternal. For them there is no return.

But those who have followed the psychic way, the way of selfish bartering with gods; who have not passed through the great self-sacrifice, ascend at death through the etheric planes, clinging always to the negative pole of each plane; and, reaching the psychic paradise, they wax and wane. The force of aspiration in them expands to enkindle their paradise. But when this force is exhausted, they must descend again, returning to this world to be born of an earthly mother, and so falling again under death's dominion. This is magnificently expressed by king Death himself, in another Upanishad:

"Death said: 'The better is one thing, the dearer is another; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer.

"'The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

"'Thou indeed, pondering on dear and dearly loved desires, O Nachiketas, hast passed them by. Not this way of wealth hast thou chosen, in which many men sink.

"'Far apart are these two ways, unwisdom and what is known as wisdom. I esteem Nachiketas as one seeking wisdom, nor do manifold desires allure thee.

"'Others, turning about in unwisdom, self-wise and thinking they are learned, fools, stagger, lagging in the way, like the blind led by the blind.

"'The Great Beyond gleams not for the child, led away by the delusion of possessions. 'This is the world, there is no other, he thinks, and so falls again and again under my dominion.'"

This strongly reminds us of the words of St. Paul: "Knowing that

Christ being raised from the dead dieth no more: Death hath no more dominion over him." And perhaps at this point we may derive additional light from Paul, and from his teaching as to the psychic and spiritual bodies, as he explains the matter to the Corinthians. (I Cor. xv.)

Paul is concerned with the new birth, the birth from above. He approaches the question by describing the psychic body—the middle nature—and its relation with the spiritual nature above it. For Paul, the psychic nature is the vehicle of egotism and passion; it is the field of what he calls "the mood of the flesh"; the desires of the flesh being mirrored in the mind, and setting up a series of passional reactions, which are foreign to natural, animal life. We may instance drunkenness as characteristically psychic in this sense; as being the pursuit of a sensation, a mode of feeling, which has no parallel in natural, animal life, and which cannot conceivably be considered an expression of natural animal life. Much of what passes for sex feeling is equally psychic, equally apart from natural animal life; and sex sensationalism of this type shows its true character by its voluntary sterility, something which has no existence in natural animal life. It is this perverted growth of the psychic body which is described as the Fall, and a fall from pure animal life it unquestionably is. St. James "the Lord's brother" expresses his opinion of this force reflected in the middle nature, when he denounces "the wisdom that is from beneath, earthly, psychical, devilish."

Paul has said much of the psychic nature. He proceeds to describe the gradual undermining of the psychic nature, and its supersession by the spiritual: "It is sown in weakness, it is raised in strength; it is sown in corruption, it is raised in incorruption; it is sown a psychic body, it is raised a spiritual body." And this new-born spiritual body he calls "the new man, the Lord from heaven." This is, of course, exactly the regeneration from above with which the Upanishads are perpetually occupied, and which we saw described as the Fire-sacrifice in the Brahmanas. This regeneration is precisely that Path of the Gods, which man mounts as "a spirit, of the color of the Sun," and at whose summit he becomes one with the Logos, and enters the Eternal. And such a one, the Upanishads tell us, "has conquered the Second Death."

Now if we turn to the passages first quoted from the Apocalypse, I think we shall find ourselves driven—irresistibly driven—to the conclusion that the Apocalypse and the Upanishads are talking about exactly the same thing, and mean exactly the same thing by the Second Death. Both depict a spiritual birth which endows him who has passed through it with present immortality, making of him a divine being, the conscious dweller in immortal worlds. The imagery is almost identical, and the teaching is perfectly clear and convincing.

If we are right, it remains only to consider the condition of those who have not passed through the birth from above, who have not, in

the words of the Brahmana, offered the Fire-sacrifice. The Indian teaching is perfectly plain, and is set forth again and again, in the sacred books of all periods. Stated briefly, the teaching is, that the middle nature, which with St. Paul we may call the psychic body, gains a certain spiritual light by reflection from above; and that, at death, it is drawn upwards by this spiritual force. It enters a dream-world which is sometimes called the "lunar paradise," and to which the Tibetan Buddhist books give the name of Devachan. In this dream-paradise it reaps a reward for all good deeds, its sum of aspiration acting as a force which builds up a dream-state of rest and refreshment; while, on the other hand, the strongly earthly part of the passional nature enters a latent condition, becoming for a long period quiescent. But in due time the force of aspiration, the sum of power it represented, becomes exhausted, and the psychic body sinks back towards material life. The passional energies, from being latent, become once more active, and a new bodily birth takes place.

Is not this most probably the meaning of the passage of the Apocalypse, which describes the dead who have not been spiritually reborn, have not passed through "the first resurrection," and who are depicted as dwelling in some middle condition for "a thousand years"? And is not the latency of the passional nature, as taught in the Indian sacred books, exactly similar to the "binding of Satan for a thousand years"?—the later reassertion of the passional nature on reincarnation further corresponding with the release of Satan for a season? If we are right, and the weight of analogy at all points seems irresistible, then we are justified in saying that John, in what he says of the mysterious Second Death, is simply repeating the world-old teaching of the two paths, Path of the Gods and Path of the Fathers,—which is the esoteric form of the teaching of Reincarnation, as it was handed down carefully veiled in the Mysteries.

When we turn to the scene of Judgment described by the beloved disciple, we are reminded this time not of India so much as of Egypt. We are all familiar with the broad outlines of the Egyptian teaching; of Osiris represented as Judge of the Dead, seated with his assessors in the hidden world; of the Soul being brought before him, and its deeds being weighed in the immortal scales against the image of Truth. It is exactly in the spirit of John's description of the judgment. Further, we know that, where the soul was wholly pure and free from stain, it went at once to the happy solar divinities, corresponding to the "world of the Eternal," in the Indian Mystery Teaching. The soul which was part pure and part impure went to different regions of the hidden world, for further discipline and development. The soul that was wholly impure suffered miserably for a period, and was then annihilated.

This third fate, of the soul found wholly impure, is also taught in

the Indian books. If we translate into Paul's terminology of the spiritual and psychic bodies, we should have to say that, in such a case, the consciousness was concentrated wholly in the lower psychic nature, busied exclusively with sensual images and selfish ends, and reflecting nothing at all of the divine consciousness from above. In such a case, at death, there is no spiritual aspiration to draw the psychic life upward toward the spirit; it has voluntarily detached itself from the spirit. Yet there remain certain force elements in it, "the undying worm, the fire not quenched," and these must work themselves out to their conclusion in the desolate midworld of psychic life. This is that "outer darkness," that "sea of brimstone," in which the corrupt psychic body finally burns itself away. This is the Second Death in the full sense, and from it there is no resurrection. This terrible destruction only overtakes the psychic self, however, when there is not an atom of spirituality, of aspiration, left. So long as there is the faintest spark, it may one day be fanned into a strong and purifying flame, so that the soul may be saved as by fire.

We hold, therefore, that we are justified in believing that John was completely conversant with this teaching of the Two Paths, as it was taught esoterically in the Mysteries of Egypt and India; and that he is exactly following the ancient mystical teaching, in the passages which we quoted at the outset, concerning the Second Death. This Second Death had two meanings; or rather, the same phrase was used to cover two truths, the whole being carefully veiled. The first truth was, that the partially pure soul, after having dwelt in a paradise of reward for a season, died again out of paradise, to be reborn in this material world. The other meaning of the Second Death is that to which we have referred above: it is the fate of the psychic self which is wholly impure and brutal; and which is slowly disintegrated in the lower astral world, returning as dust to dust, as ashes to ashes. But we shall be wise to turn our thought rather to the other path, the Path of the Gods, along which ascends the spirit in color like the sun, to enter the immortal world of the Eternal; to reign, as John says, "a priest unto God." We may well conclude with a sentence or two of what Plutarch tells us of the Mysteries of Osiris, whom we have seen represented popularly as Judge of the Dead:

"The vestments of Osiris are of one uniform shining color. For as He is a first Principle, prior to all other beings, and purely intelligent, he must ever remain wholly pure. . . . By Osiris we are to understand those faculties of the Universal Soul, such as intelligence and reason, which are, as it were, the supreme lords and directors of all good."

CHARLES JOHNSTON.

SILENCE.*

It has become a truism—so universally has it been experienced—that every advance in civilization, every forward step of progress, brings with it its own peculiar danger and difficulty. There can be no increased possibility of gain that is not accompanied by an increased possibility of loss. If this be true of each stage or step in civilization, it is equally true of civilization as a whole, of civilization itself.

Some years ago it was my fortune to travel in the nearer East. I remember one long day journeying through a Turkish province, where I saw no house or village, no sign of man, save one shepherd seated motionless above his flock among the Bithynian Hills. So still he was, so vast and still the scene of which he was a part, that the memory of its silence and its peace has remained with me. Day after day, I fancy, he so sat or walked alone—alone with his sheep on those wide sloping hills—master of their movements and his own.

This university is a monument to all which that shepherd had not. It is a monument to the belief that man gains by contact with his fellows, that we can do together what no one of us could accomplish alone, that we may build our lives upon the united achievement of the race. Here are stored the age-long accretions of human knowledge. Here the best of the past becomes the heritage of the present, and here our own thought is guided and molded by the thoughts of others. Here, also, we are at the center of the life of the western world. Around us, in this city alone, throb the hopes and fears, the loves and hates, the ideals and aspirations of three million people. These, too, must be our teachers and our instruments. From them are liberated the powers by which the race must rise or fall. No man can measure their potency nor the possibilities that, through them, are ours.

But as we have gained so immeasurably in the possibilities for good, so also have we paid the price of greater risk. Here we are never alone. Here there is never silence. The voices of the past and of the present are ever speaking, ever flooding our minds with thoughts, sometimes high and sometimes low, but always—the thoughts of others. We do not act so much as we are acted on. In the midst of a myriad distractions we have no time to be ourselves. We hurry ceaselessly from occupation to occupation, always absorbing, rarely giving. We live for and in reflections. We live in ceaseless turmoil—a turmoil of the thoughts and emotions, the passions and desires, the ambitions and strivings, of others. They surge over and through us and sweep us along with them, to ends we never saw and never willed. Unconsciously we yield our wills

*An address delivered by Professor Mitchell at St. Paul's Chapel, Columbia University, New York, November 11, 1907.

to foreign motives and lose ourselves in the great currents of surrounding life.

Across the centuries that separate us from that silent shepherd, from hills like his and his own Eastern land, there comes to us the question: "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

To none is this question more pertinent than to us.

The great message of Christianity is the infinite sacredness of the individual, of your being and of mine, of just that inner meaning and will which is the self. It can profit us not at all to gain knowledge, or popularity with our fellows, or success of any kind, if we lose ourselves in the process—if we become thereby the mere puppet or reflection of the life about us. Sacred to us beyond all else must be what we ourselves are. To voice this clearly and perfectly is genius; to abandon it is to abandon manhood itself. If civilization is to take it from us, then is civilization loss, not gain.

Here is the danger which is the concomitant of our progress. Here lies the narrow way along which we must advance. We must learn from others, but remain ourselves. We must use the power of the world, not be used by it. We must guide our own lives by a will that is our own. We must be the master of our fate.

We can do this only by constant vigilance; by deliberately forcing ourselves to look within, excluding for the time and by act of will all that comes to us from without. We must make for ourselves and within ourselves what we are denied in the outer world—a place of stillness and of silence. There, in the silence, at the bar of our own judgment we should question all that comes to us. There, in the silence, the learning of the past and the promptings of the present should be alike arraigned.

This is needful in our studies as in all else. The great thoughts of the past are of little moment to us save as they awake to consciousness that which is great also in us, and are claimed by us as our own. Our reading is a constant search and sifting for our own. And if the search be through the thoughts of others, the final sifting must be in the silence where the soul alone can speak.

But still more necessary is it in our leisure and our play. Here there rise around us the many-tongued, clamorous voices of the city; the calls of our companions; the promptings of our appetites and passions. Take them one by one into the silence, and let the silence be their judge. Speak always, act always, from silence. Never agree to anything, never undertake anything, never speak and never act, until you have first taken both the motive and result into your inner silence, and seen whether it be indeed your own will that is urging you.

Thus, and thus alone, will you be yourself. So, and so only, can

you gain from civilization, and not be lost in it. So only can you learn to express yourself, and give to the world the one gift that is worth the giving, the gift of yourself—the gift of that unique spark of the Divine which you embody and which you alone can give. So only can you keep, or give, your own soul.

This chapel is open from nine in the morning until six at night. Here, in such outer silence as this city affords, you may bring your doubt, your trouble, and your temptation; and, in the deeper and more sacred silence you make within yourselves, lay them before the Master of the Silence and your own soul. I think we will be wise so to do.

HENRY BEDINGER MITCHELL.

"It can hardly be doubted that new forms of worship, new epitomes of belief, new theories of theology, will spring up to comfort and strengthen the human heart as we advance farther and farther into the truth. Different summaries will appeal simultaneously to equally Christian men and women. But so long as they conceive the Deity as fulfilling their highest ideal, and cleave to that ideal with their whole heart and mind and strength, they will fulfil the command of Christ. Which religious system is best? We must decide by results. There is no rule of thumb. By their fruits we shall know them. In which mountain shall we worship? Christ refused to consider such a question. It is this eternal element in Christ's teaching which explains the limitlessness of its moral demand. Had He not pushed, as He did push in the Sermon on the Mount, every virtue to the vanishing point, had He not demanded of His followers limitless forgiveness, untiring generosity, mercy without measure, truth without afterthought, faith to remove mountains, endurance till the end, He could not have called into play the whole moral and spiritual ambition, not only of the men to whom He spoke, but of all men forever. No system which absolves men from the duty of thinking can ever be profitable to them, can ever make them into full men. It may save them from much pain—and so may paralysis. No doubt it satisfies a craving which exists in the human mind, but it is a craving for stupor—like that which lends attraction to narcotics—not the craving Christ sought to stimulate for more abundant life. It is self-control, not obedience, which is the moral goal of man. No teacher who tried to cross the purpose of evolution could ever be rightly regarded as divine. In Christ's renunciation of authority lies His divine authority. His spirit is the spirit which leads us to the light by the hard path of liberty, and to that spirit He sacrificed the exercise of a lordship such as He warned His disciples to avoid. The spirit of truth coming forth from God was, He said, alone sufficient to guide the world, and as He meditated upon that 'power from on high' He was able to say 'It is expedient for you that I go away.'"—London Spectator, Nov. 9, 1907.

THE RHYTHM OF LIFE.

CHARACTER BUILDING AS AN AID TO HEALTH.

At the present day, if we are to believe the records, the general average of health is less than it was, in spite of our boasted civilization and increased attention to hygiene. This does not refer to mere length of life in individual cases, for we are informed of a greater number of centenarians than before. But it does mean that the general human average of the sense of well-being is less that in was. What, then, is at the root of the various causes which lead to lack of strength and to the sense of ill-health?

Broadly speaking, we may say that the Rhythm of Life has altered, and that man has not moved with it. The conditions of modern life have greatly varied; they are at one and the same time more restless and more strenuous. Strenuous, rightly; for the aim of life, in any true sense, is the evolution of character. Restless, wrongly; for restlessness and superficiality, together with the worry which ensues, are wholly destructive of strength of character. And if we study the matter deeply, we shall further find that character-building is the greatest possible aid to health, or well-being.

As observers, we shall find that there is at all times active in the world, what is here termed, the Rhythm of Life. For as the conditions of life alter, we find that they really have done so in adjustment to the evolution and developments of the human race. But mankind does not always realize this—does not realize it at all, as a whole, although there are, and always will be, individuals who have done so, and have lifted themselves higher in the scale of evolution in accordance with the amplitude of their realization. The upward trend of life, its unfoldment of new and advanced conditions by means of which the human race has the opportunity of evolving—this it is that we may term the Rhythm of Life. And it would appear that this rhythmic movement, this broadening and uplifting of opportunity and of knowledge, has for its purpose the development of the human character and its approximation to the needs of the soul.

Where the human being understands this basic factor of life, and tries to accommodate his thought and his actions to it, then he moves in accord with the Rhythm of the greater Life about him. But when he denies or is blind to its meaning and its existence, then the pages of his life spell confusion and discord of body and mind. And when, in addition, he refuses to attune himself to the rhythmic purpose of the Ages, he becomes—he has become—a "fallen" creature as well.

In the past, and even now, we have been too ready to regard man as

an animal, to insist that he should develop in accordance with the laws governing the animal kingdom. This were wise if the inhabitant of the body, the dweller in the tabernacle, is to remain an animal soul, or mind. But if this be not so, then, clearly, the body and the mind of man must be prepared to meet "the needs of an indwelling soul," as has been said. Looked at in this light, it is clear that we must prepare to revise our view of the human body, and, in part, our view of the human mind. If our life is to be lived from *that* standpoint, we must set about building character, and, incidentally to that, we shall increase the average of human health.

If we examine man as he is placed in the midst of Nature, we find him to consist of a congeries of forces, cognized by a central or governing mind. That the mind has in part abdicated its rightful control of the body, and also that it has rebelled as well against the command of the soul, does not alter the fact that man has at his disposal certain forces over which he has but incomplete control. He has "no supremacy over his accidents." His equilibrium is unstable. Accidents, fevers and surgical cases apart, nearly all the people who come to the physician are sufferers from one or another form of mental and nervous instability. Derangement of function is at the root of these disorders. From this results malnutrition in one or several of its forms. Improper food, improper exercise or insufficiency of exercise, play havoc with the nerves and with the mind which should control them. This nervous and mental instability reacts in its turn upon the organism, and the mischief spreads in many directions. The Rhythm of Life is lost in an insane functioning of body, mind and soul.

We are at the moment in the presence of a great wave of reaction against medicine. Many people have come to realize something of the healing power that resides in mental equilibrium. The old saying of the "healthy mind in the healthy body," has come full cycle again. It is true, as well, that the reactionists overdo the matter, as reactionists always have, and always will. But the extremist serves the world after his own fashion, even if it be a lower mode of service; he points out a danger, and he arouses attention by the very vehemence and extravagance of his action. He is more useful than the slumberer who will not waken, or the dreamer who delights in the visions of his fancy, and will not see the plainly menacing hand of Destiny poised above human life. That life is what we make of it, and we are the arbiters of its destiny; what then, if we decide to abide in the darkness of the animal side of our lives instead of turning towards the light of the soul?

Those who have in part recognized these facts, and who have reacted to a dangerous extreme, are dragging down the powers of the mind to stay the body. We hear much in these days of "Christian" healing. But the man who would approach in the least the Divine mode of

healing as exercised by Jesus, must first fulfil all the Beatitudes and be—in his degree and place—all that the Sermon Paramount indicates. He should be of absolutely pure heart and life; otherwise his healing is but self-hypnotism, sure to react somewhere, if only in the rigid and self-righteous mind. The mind may be steadied by the use of a formula; it is also locked.

The cure of many forms of ill-health may result from this grip of the mind (since so much nervous energy is saved for the use of the body), but the seat of the discord is only changed; the sufferer does not feel his original complaint, but he has transferred the seat of the discordant rhythm; his mind is now out of touch with the evolutionary purpose; instead of a mind obedient to the least change in the Rhythm of Life, he has only in his possession a mind stretched on the Procrustean bed of a formula, shaped to a codex, locked and barred to all else. This does not make for character-building. The mind must play freely over the conditions of Life, must study them, learn to use them rightly, experience the dangers of misuse and learn from the Rhythm of Life something of the unity and purpose of the soul, before he can build character. So that while our extremists have come to see the truth of what physicians have been trying to teach them, viz., that mental poise is the precursor of physical health, they go the wrong way about to obtain their results, and lock, instead of freeing and controlling the mind.

Let me premise that by the term "mental poise" I do not mean mental rigidity. Still less do I mean that vice-like grip of the mind by which the extremist forces his mind to retain some one image or formula, and controls its activities by self-hypnotism, or by passive modes of consciousness. Over-activity of the mind is one extreme. The control of the mind by empiric affirmations and negations, is another extreme. The sane and healthy poise of a mind at one with its environment, attentive to the Rhythm of Life, and functioning in unity with the real position of man in the universe, is the hair line between these extremes.

In considering this question of health, it is not necessary for the present purpose to try to deal with the results of accident, the acute fevers, the microbic invasions. It is with the lowered vital resistance of the individual man or woman that we are just now concerned. For it is this lessened resistance which prevents us from throwing off the effects of accidents and favors the invasion of microbes; further, it lowers the efficiency of our vital functions so that the tone of body and mind (and the control of body *by* mind) are on a generally lower level. What, then, is at the root of this lowered resistance-level of modern life? In what way are we of the present day—say up to fifty years of age—different from previous generations?

At first sight, we are not different, save that with altered years have come altered customs and altered habits of life. These constitute

our surroundings, or environment. And since we find that our environment has altered, we must ask ourselves, using the language of evolution, Have we adapted or adjusted ourselves to the changing conditions? Have we fallen in with the true Rhythm of Life?

I think that we have not done so. A very large number—almost a majority—of people at the present day are sufferers in one way or another from physical, nervous or mental instability. In the first place, they do not govern themselves and the environment. The circumstances of their lives, in one way or another, are too much for them. Apart from questions of the heredity with which they enter on life, they do not make a sufficient effort to control that which immediately surrounds them. In saying this, I do not ignore that we have, of course, to deal with the pernicious effects, as a whole, of alcohol, in ourselves and in our progenitors, which I am convinced accounts for one-half the present ill-health; the excess of flesh-foods or their admixture in too great excess with other foods; and also those moral excesses which complete the main causes of modern ill-health. Nor do I ignore the fact that the use of flesh-foods, in large extent, and the moderate use of alcohol, have often restored the balance of physical health. For one reason among many, these methods lie along the line of least resistance. Like most common sayings, there is sense in the fabled prescription of "the hair of the dog that bit you"; our bodies have been built up upon, aye, and generated from bodies built up upon, these things, and when the physician is called upon to "cure" at all hazards, he must at times consider the heredity of the body, and ignore *for the moment* the wider and deeper question of the well-being of the race.

Beyond these causes, which are obvious, we have superadded a novel condition of modern life. And this condition, similar to the last feather's weight, has disturbed the balance of the life-load which each one of us has to carry, and which we should adjust to the needs of the soul, the true nature of man, rather than to the requirements of the animal nature. I am speaking of this age of travel, of the incessant search for change of place, or, in one mode or another, of change of thought and consciousness. Beginning with travel by railways, and the ceaseless rush of motors, we seek inter-communication also by telegraph and telephone and marconigrams, until life has come to be spent in an incessant rush and overstrain, amid the endless bombardment of new sensations. All these inventions have their value. They have enlarged our knowledge of the universe: they exist for the use of man, not for his abuse. Their abuse has contributed not a little to the complexity and strain of modern conditions. And I hold that had we turned our attention towards the needs of our own natures, with the same pertinacity and ardor with which we have pursued the line of mechanical invention, we should have met with a reward of greater price. As it is, our bodies—our instruments—are worn

out by a perpetual multiplication of things to do, *without any ideal of perfection of performance, of value of work.* We are thrust on to the surface of life by the admixture of novel occupations and of intricate and interminable detail, and there ensues the inevitable reaction of the body to the need of a life simplified in all its details, and with the body, react the nerves, the brain, the mind and heart. Those who feel this reaction have caught, as it were, a faint strain from the Rhythm of Life, and amid their sufferings a diviner purpose shines. But the combination of the simpler life with the prevailing superficiality means mental malnutrition, just as the wrong admixture of food means physical malnutrition; man is a composite of mind and body—nay, more, for there is the soul which is the informing activity of which mind and body should be the docile representatives; and the man in his entirety evolves along similar lines in each department of his being. Granting for the moment that this be so, superficiality then of necessity means that life is frittered away uselessly without that depth and freedom of interchange between mind and body which alone can prevent exhaustion. The soul must be fed, as the mind must be fed, and just as the body must be fed by the assimilation of food, so must the mind receive its pabulum of mental food and be active; and the body and mind must give their *quotum* of effort towards the nourishment of the soul, by maintaining a healthy basis of action in the physical world on the one hand, and by the pursuit of those ideals and aspirations which constitute the practical development of the soul and manifest the character of the individual man or woman. In such harmonious interchange alone can health and refreshment be found.

What is the remedy for these circumstances of modern life? Obviously, to conquer and be master of circumstances; to use them, and not to let them prey upon us; no longer to drift at the mercy of the varying tides of emotional, physical and mental life, but to have a firm purpose ever before one as the basis of act and thought, thus gaining the power to build one's character, and make that the basis of health. The Mind is the true builder: it has builded all Art, all Science, all of the modern and ancient life; but it builds in vain, it builds upon the sands of Time unless it builds character—and such building is the true basis of health. Adjuncts, helps there are, but this is the main factor—human character. To this end did Jesus give us a perfect model after which to build.

In the absence of such building of character, the human being is the slave of circumstances. There is no balance; no keynote which acts as a harmonizer of the opposing currents of action and thought. Life brings up to us a variety of conditions for our choice, and unless there be a basic arbiter in the action of the soul, we hesitate between right action and wrong action, drifting to and fro in vague and uncertain manner. Such indecision affects our physiological, nervous and digestive, as well as our mental powers.

Most of us know the effect on our digestion of the gradual impairment of our power through agitation and worry. In all things we seek variety; we seek to please our various appetites, and, as the saying goes, we pander to the weakness of the stomach by a variety of fads and fancies. Here we have comparatively little decision, and the stomach (with other digestive organs) becomes the master. There is no unity or co-ordination of function to a given end. In the great majority of instances, were we once to exercise a decided *act of will,* the stomach *would do as it was ordered,* and would digest any simple, properly prepared food. But we season our food with the salt of doubt and hesitation, and hence the confusion known as dyspepsia results. Repetition of these errors of uncertainty, creates by degrees the habit of indecision, and a more or less chronic state of ill-health is set up. We become the victims of what I may call—to coin a phase—functional worry, functional indecision.

Consider, again, the very essential question of breathing. We know how very important is the position in which we sit. Nothing is more indicative of character, nothing more vital to the physical health as well. We know, too, the difference in chest capacity between the athlete and the sedentary man. The latter does not use half his lung capacity; his circulatory power and his breathing power (and therefore his power of refreshment) suffer thereby. So far, he is shallow and inefficient, and this is simply the result of carelessness and inattention. The work in life which he does would be better done if care and attention were given to proper respiratory development. His mental work would be of a better quality, too. Nature has given him the capacity; that he neglects it until right breathing is a lost art among us, is his own fault and his own responsibility. He will be compelled to take up much more time to recover the proper use of powers which he has neglected. And this is apart from the matter of his making the effort to secure the proper amount of fresh air which his lungs have the right to demand from him. We do not breathe deeply, we do not breathe rightly, we do not oxygenate all the interior surfaces which demand such baths of air. Above all, we do not breathe rhythmically; we do not walk in ordered rhythm at the conscious order of our wills; our movements, like our breathing, are hurried, uneven, shallow and wanting in harmonious co-ordination; we are out of tune, out of harmony with the Rhythm of Life.

Exercise is also a point which we are apt to disregard. By exercise I mean movement. We drift into a lethargic habit unless we have some incentive to move with a view of obtaining something. The proper exercise of the human body is a matter which obtains more attention of recent years than it formerly did. Such measures are necessary to correct the lethargic habits induced by the rush of circumstances and the lack of time. But their main value lies in the definite acts of pur-

posive will which are necessary in order to fitly and properly carry out the definite series of movements enjoined for a given purpose. One has but to refer to the Nauheim treatment for heart disease in order to show what may be effected by a carefully graduated series of exercises.

Rest. Many people are hardly aware of what this word means. Usually they turn from one form of activity to another and seek rest in what is called a "change of occupation." But there are as many forms of rest as there are occupations. It is not activity in itself which does the mischief; it is *disordered, casual* activity. Purposive activity, with the concentration of purpose and will on the accomplishment of the task, is that which is not harmful. But to rush from task to task only leads to imperfect performance, to waste of effort, loss of time, and in the end to cessation of labor through lack of rest, recuperation and the power to continue. Although many people work, few know how to properly apply themselves; they drift aimlessly without power of concentration on the given effort and fritter away their strength; fewer still know how to rest.

For work and activity are not merely concerns of the physical body of man. They are of the mind also; and of the heart. These form the human personality of man; and beyond them and above, there is the Soul. This is the real consciousness where alone rest is to be found. But the rest desired can be found in the balanced activities of the external man and the consecration of these to the uses of the soul. Rhythm and systematized thinking, in place of chaotic and vague thoughts. The right use of thought is rhythmic, too.

Religion tells us that man suffers because he sins. Our modern life has for some time past reacted against what is called "old-fashioned religion." But I venture to think that religion, as to this, is wiser than its critics. If we expand our idea of the meaning of the word "sin," we come to the root of the matter. Man, a spiritual being, is placed in the midst of a material universe; he is "spiritual" because possessed of a soul, and he sins against the natural order and its sane and wholesome laws. He is placed in the midst of that material order, as Adam in the midst of the garden, and for much the same reason—in order to develop, evolve, to learn and to use the powers of the soul, and to learn to use them rightly, conscious of their divine origin. But man—instead of abiding by that order and its laws—gradually subverts certain natural laws—the laws of health, sane and wholesome—attempts to sequestrate these laws and draws them from their right purpose and use. In defying the laws of right thought, right action, right food, right exercise, right breathing and in a word, right living—man is really a rebel who attempts to live according to his own good pleasure in a universe governed by law, where every cause has its effect. He perverts or he defies the laws of well-being, and he suffers the inevitable consequences. And I boldly

aver that he suffers as a direct consequence of his subversion of that by which he should live—namely, the divinely appointed order. Until we place ourselves in right relation to the law which makes for righteousness (and it makes for that in every department of our natural life) there is, and there will be—no health in us. So that the great secrets of health are those of food—food for the digestive organs, food for the nerves, food for the lungs in the form of air—right breathing—food for the mind, and most important, because the most basic of all, food for the soul.

The building power of the body demands right food, and so does the building power resident in the right use of the mind. That mental power of building makes or unmakes nervous stability. The food—the processes of digestion, whether normal or perverted—has much to do with mental poise and balance. Mental equilibrium and mental instability react upon the nutritive processes.

Thus apart from physical-physiological causes we fritter away our strength with a diversity of emotions and desires, and hence have no holding-ground on which to fulfil our real nature. We follow ambition and its like rather than follow principle arising from the deeper part of our nature. Hence we have the instability of mind and nerves, which is at the root of incoherence of nervous and physiological function.

Disordered activity and lack of rest affect the mental poise. This operates by the ceaseless and undermining activity of anxiety and worry —and needless hurry, too. The mental faculties are entangled in worry, for worry is a product of indecision and fear. The only way to escape it is by steadying the mind, by deliberately and of set purpose concentrating its action on the acquisition of the positive faculties of hope, expectation and cheerfulness, unselfish motive being at the root of all. Such motive may be found in the devout wish to build the temple of the soul in right fashion. By this means the distinctive faculties and positive qualities of the heart will be attained, and the anxieties and worries of the *selfish* human personality will be flooded out by the higher qualities. Rest and peace will be attained amid the positive powers of Love, Faith, Obedience and Trust; by Sympathy, Gentleness and Patience. All these are notes in the Rhythm of Life, melodiously hymning the Divine Will and Law.

By these ordered and rhythmic acts we build the temple of the soul, the basis from which it acts in the material world; and the mind, that other basis of the soul on the plane of mental action, is also stilled and purified. By such means the real man is fed and nourished. In his presence, you feel braced, hopeful, confident. You sense an atmosphere about him, as of a higher vital strain, a deeper restfulness. In some such way, his rhythm is communicated to his surroundings. Just as we sometimes feel, in some happy home, or some centre of unselfish work

and noble thought, that we have touched a rarer air, a clearer, purer atmosphere, and entering in a quiet hour, you may feel the whole house softly breathing the rhythm of the life that is lived there. So it is with man.

The secret of health would, then, seem to lie in the proper use of all things, in their use in the right way, to the right extent, and at the right time. Moderation is the law of the wise. In the ordered activity of the whole being—in the co-ordination and united activity of all parts for a given purpose. That purpose is not the mere endurance of existence, but is the fulfilment of being, the manifestation of the purposes of soul. The body, the lower emotions, the mind, the higher emotions may be healthy or the reverse, may be faulty or wise. But all depend in their degree of manifestation upon the absence or presence of the governing and unifying activities of the Soul.

Those who live after this fashion do not drift through life amid successes and failures, trials and temptations, and the numberless opportunities which life brings for our acceptance or our rejection. We obtain a purpose in life—a purpose not connected with or tainted with selfishness. That purpose or motive is the fulfilment of the law of our being—the activity of the man in obedience to the laws of the Soul and of nothing less than that immortal part of us in which we really live and move and have our being. In such obedience to a higher law, we can appreciate what Henley wrote:

> "I am the master of my fate;
> I am the Captain of my soul."

But he who would govern fate must govern himself, and he who would serve his Soul as Captain must serve in patient trust. He must choose to be master, and not drift at the mercy of every circumstance of his physical, emotional and mental life. He must have an ideal, follow it, sacrifice to it.

It is only with devout mind and reverent heart that any man may hopefully approach the subject of healing his fellow beings. He knows—oh! how well he knows it!—that however great may be his technical skill and knowledge, his experience of physiology and pathology, his healing is only on the surface—an ill closed wound, if he be not able to sustain and inspire the heart of his patients. And this is rightly the case, inasmuch as all the acts of men—their successes as well as their failures, their sins equally with their virtues—well up processionally from that heart which dictates our course, and which must indeed be purified if we would "see God." He who is in complete possession of himself, he who is ruler of mind and body and "Captain" of the Soul, is in health indeed.

The heart which can truly turn towards simplicity and moderation in all things is sure to be ruler of body and mind. And although the physician is called upon to exercise such knowledge and skill as he may have attained in respect of the body and its pathological functioning, yet he will not have made many steps before his intuition becomes seized of the idea that his success in healing—in curing, as we say—will largely depend upon his power of inspiring the mind of his patient with expectant hope, to be followed later on by that inspirational tension of faith which attunes the whole nature to obedience and trust.

But let us not do these things for any selfish reason. Let us do them faithfully because they are there to be done, are a part of our effective duty in life. Then whether or no we have health of the body, we shall have health of mind and heart. As we contemplate those mysterious processes which unite us harmoniously to Life, we shall realize that the universal Life has its Rhythm, its Song. With the realization comes the power of entering that wonderful rhythmic movement towards the unseen, the divine goal, and with that power comes peace. Peace, joy, and a harmonious relation between the human being and his life, aye, and the One Life, whose Rhythm envelops us all. Not one so weary, so desponding, so sin laden and in pain, but he may feel the Compassion and the Love radiating from the Rhythm of Life at the will of God, if he will but put himself in relation with it by the surrender of his unrest, and of the cause of unrest—his discordant, ill-attuned body, mind, and heart.

ARCHIBALD KEIGHTLEY, M.D. Cantab.

"I say not that compromise is unnecessary, but it is an evil attendant on our imperfection; and I would pray every one to mark that, where compromise broadens, intellect and conscience are thrust into narrower room."

GEORGE ELIOT.

THE STORY OF JONAH.

In 1892 Prof. André Lefèvre, of Paris, published an exceedingly interesting book called *La Réligion.* A *brochure* of some 570 pages, it covers a very wide field, and brings together a most valuable and varied fund of information. Were it not professedly written from a purely materialistic point of view, it would be even more valuable than it is, for the strong bias of the writer's mind occasionally blinds him to some point of great value. But as it is, Prof. Lefèvre has assembled many facts of great importance to the student of religions, and everybody is free to follow the example of Molière and take what belongs to him wherever he may find it.

Among other interesting things Prof. Lefèvre has discovered that there was a Hindu celestial monster named *Kétu;* that apparently Kétu was transformed into a Greek *marine* deity, a goddess named Keto, who espoused the Titan Phorkys, and made him the father of the *Cetaceans,* in our day, the order of whales and porpoises. Elsewhere Phorkys is called "the Old Man of the Sea," and is Darkness; married to Keto "the Abyss," by whom he has three daughters, called Deino, Pephredo and Enyo. They were also called *the Graiae,* and were said to have in common one eye and one tooth, which they used alternately, and to dwell at the uttermost end of the earth, where neither sun nor moon beheld them.

It is in lower Chaldea, says Prof. Lefèvre, that we must look for the true Cetacean, or fish-gods. The most important of them is Oan, or Oannes, whom Berosius described as being half fish, half man, with a human voice. This creature spent the whole of the day with men, teaching them letters, sciences of all sorts, geometry, and agriculture. At sunset he plunged into the sea again, and spent the night at the bottom of the ocean, "for he was amphibious," that is, he was capable of functioning on both the physical and astral planes. It is needless to say that Prof. Lefèvre is not responsible for the clause in quotation marks.

It would seem a far cry from lower Chaldea to Greenland, but among the Eskimo, or Innuits, as they call themselves, were many worshippers of a deity known as "the Great Whale." Prof. Lefèvre does not give us the Innuit name for this god, but his description of the initiation of the Innuit priests or wizards, the Angakok, seems to throw much light upon the story of Jonah, and resembles in a striking manner the general outlines of all initiations. The Innuit neophytes wandered on the seashore, invoking the Great Whale, and gradually by their incantations attracted it towards the land. When they had at last drawn it upon the beach, they forced it to open its great jaws, into which they flung themselves. The whale carried them from island to island, and from shore to shore,

and finally into the gulf where the northern Paradise is hidden. Here we have a curious correspondence with the theosophic theory of the Sacred Imperishable Land at the north pole. In this northern paradise, the priests were gradually (*à loisir*) initiated, and became *angakok,* which is said to be a condition, rather than a thing, although a priest or wizard is called *an* Angakok. They acquired extraordinary faculties, and a transcendent intellect during this sojourn. "How long did they stay there? They do not know, for the measure of time is one thing below, another above." Their novitiate completed, the Great Whale deposited them once again upon their native shore. There seems to be no doubt that the Eskimo came originally from Asia, *via* Behring's Straits.

In the story of Jonah, the Greek word *Keto,* the root of our word *cetacean,* can be translated, according to some authorities, either as *sea-monster* or *ship*. In either case, much Biblical criticism founded upon the physical impossibility of a whale's swallowing a man, or a man's living several days inside a whale, falls to the ground.

So much for the literal side of the story, but the mystical side, with its three days and three nights "in the heart of the sea," seems to establish its kinship with the Angakok initiations, although the story of Jonah is overlaid with a number of conflicting details such as are apt to gather around all similar legends as time rolls on.

An interesting paper read before the American Philosophical Association by Mr. Paul Haupt, says that the Book of Jonah (which may have been composed about 100 B. C.) represents a Sadducean protest against the Pharisaic exclusiveness based upon the conviction that Divine Grace was reserved for the Jews and not for the Gentiles. And he quotes the author of a book on the *Twelve Prophets* as saying that "this is the tragedy of the *Book of Jonah,* that a book which is made the means of one of the most sublime revelations of truth in the Old Testament, should be known to most only for its connection with a whale."

In the twelfth chapter of Matthew it says that when Jesus was asked by the Pharisees "for a sign," he said that they should have no sign but the sign of the prophet Jonah, "for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," again the place and period of initiation. The lesson that Jesus wished to convey was one of toleration. He told the Pharisees that the men of Nineveh would rise up in judgment against them, for the Ninevites repented when Jonah had preached to them, but a greater than Jonah had come to the Jews and they had not listened. And the Queen of the South had journeyed from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon had come to them, and they had not listened. Jonah went among strangers in a foreign land, to deliver the message

of the Lord, and the people of Nineveh repented, but Jesus came unto his own, and they received him not.

To return to the story of Jonah. The word of the Lord came to him, bidding him go to Nineveh and rebuke it for its wickedness. In the second volume of *Isis Unveiled,* p. 258, there is a very interesting paragraph about Jonah, who is there identified with *Iona,* or the dove sacred to Venus, or Astarte, whose bust was generally carved upon the prow of the Syrian vessels. Hence some commentators believe that Jonah was picked up by one of these ships. But the Kabalists say that Jonah was a runaway priest from the temple of Venus, and wished to abolish idolatry and institute the worship of the one God. That he was taken prisoner near Jaffa (our Joppa) and confined by the devotees of Dagon in one of the prison cells of their temple. In the middle of the temple stood an immense idol, the upper portion of whose body was human, and the lower fishlike. Between the belly and the tail was an aperture which could be closed like the door of a closet, and in which offenders against the local deity could be imprisoned while awaiting sentence. However this may be, the Bible story goes on to say that Jonah was afraid to go to Nineveh, where the fish-god Dagon was worshipped, and seems to have thought he could get out of the Lord's jurisdiction by going to Tarshish, the great mining country of southern Spain, so he went down to Joppa, and finding a ship there going to Tarshish, he paid his fare and embarked. It was not long before a terrible storm arose, and the sailors were frightened, and every man cried to his own god, and as a further precaution, threw most of the cargo overboard. But Jonah had gone down "into the sides of the ship"—which corresponds to the whale's belly—and was fast asleep. The shipmaster woke him up, and begged him to intercede with *his* God, as theirs seemed unable to help them, and then some one suggested that they should draw lots, to find out whose fault it was that this storm had arisen. So they drew lots, and the lot fell upon Jonah. Then they asked a great many questions, as to his country, and his occupation, and his religion, and what he had done to be pursued by such a tempest (for he had told them he was trying to flee from the Lord), and what they should do to him to calm the terrible seas? And Jonah told them to throw him overboard, for he knew that once rid of him the tempest would subside. The sailors evidently thought this an extreme measure, and tried hard to row their vessel to shore, but the sea was too much for them. So after praying the Lord of Jonah not to blame them if an innocent life were lost, as they were doing this to please Him, they threw Jonah overboard, and the sea at once became calm. Here we have the scapegoat idea, that appears so often in the Old Testament.

If we accept the word *Keto* as meaning ship, it would seem that Jonah was picked up by a passing vessel. It is a picturesque little story

as it stands, but the probability is that the whole account is more or less figurative, and symbolises the trials that precede the initiation of a prophet or divine teacher. In the prayer that Jonah addresses to the Lord as we have it in our Bibles, he calls the belly of the fish "the belly of hell," and we all know that there is no word answering to our conception of *hell* in the Bible.

"Thou hast cast me into the deep, into *the heart of the seas,*" says Jonah; Jesus said that the Son of man was to be for three days and three nights in *the heart of the earth,* and both expressions mean the place of invisible spirits, or Hades.

The sea is constantly used in symbolism as an emblem of sorrow. "And there was no more sea," is one of the Apocalyptic promises (vide Rev. xxi, 1). The expressions used by Jonah may all be applied to the severity of the trials which preceded his initiation. "The waters compassed me about even to the soul," he says, "the weeds were wrapped about my head,"—a very curious and graphic expression;—"I went down to the bottoms of the mountains; the earth with her bars was about me forever, yet hast thou brought up my life from the pit" (or *corruption*).

When Jonah had promised to pay that which he had vowed, the Lord spake unto the fish, and it vomited out Jonah upon the dry land. There is no idea given of the lapse of time between what we may consider to be the completion of Jonah's initiation, and his second mission to Nineveh. The little that we know of the prophet does not endear him to us, and the choice of him as a divine messenger, seems to be another instance of what *we* should consider the selection of a very indifferent tool. But "the gods see otherwise," nor can we tell what great purposes the very imperfections of their messenger may further. Jonah tried to run away when the Lord, whom he worshipped, ordered him to take the message of warning to the inhabitants of Nineveh, and when sent again, after having successfully gone through the severe trials figured by the tempest and the fish, he showed such arrogance and harshness that the Lord rebuked him by the parable of the gourd and the worm. And Jonah passes out of sight, angry and dissatisfied because the Lord had taken pity upon the inhabitants of Nineveh when they had repented of their evil ways, and refused to punish them further.

KATHARINE HILLARD.

MYSTICISM.

The ordinary man of the world, immersed in the surging sea of material interests, impatiently brushes aside the word Mysticism as the synonym for nonsense. Not that he denies that there are mysteries in the universe; but, as he does not see how they can affect market prices, they are no concern of his. He is no idle dreamer, he will tell you; his philosophy is built on experience—"Facts," if you please; "cold, hard facts."

Let us also, then, build our philosophy upon facts, upon experience. But let us not begin by supposing that all of the facts and all of the experience in the universe are confined to the objective life. If we would build broadly, let us have *all* the facts, *all* the experience, that mankind has gained upon every plane. Facts are none the less facts because they are not such as are quoted in the market reports. Experience is none the less real because it may be evolved in the inner consciousness.

In truth, what most men call facts are but the outward shadows of facts; the fleeting and often distorted images of the real things which stand behind, within. Yet these men of the world spend lifetimes in a pitiful struggle to grasp the shadows; loudly proclaim themselves "practical," and look with contempt upon the mystic, who would pierce into the heart of life and expose the deception of its merely sensuous aspect.

If life be real and if all men partake of it, why this blindness of the majority to its greater truths? Is it not because men depend so entirely upon the senses? Yet experience, upon which they would base their philosophy, teaches them the unreliability of the senses in matters of fact. Is it not true that most people would not know they are alive were it not for the continued stimulation of sensation? Yet experience teaches that sensation only feeds desire for more intense sensation, until the limit of endurance is reached upon the sensuous plane and the body breaks down, leaving nothing but the memory of desire unsatisfied. The struggle for wealth, the race for pleasure, the strife for temporal power—these can not be the realities of life, for they bring no lasting satisfaction to those who acquire them. Where, then, shall we seek for the real life?

Emerson tells the secret when he says: "Indeed, we are but shadows. We are not endowed with real life; and all that seems most real about us is but the thinnest substance of a dream, till the heart be touched. That touch creates us: then we begin to be, thereby we are beings of reality and inheritors of Eternity." So indeed. By this mysterious touch of the heart is awakened within us the germ of something new—a something nobler, grander and more real than the sense-chained self of the cruder world. Of course we do not realize at once all that this divine touch means. The glamor of the senses is still strong about us, and the immortal soul

that is ready to be born has yet to become a living power to guide our life. But through the eyes of that new self, though yet unborn, has come to us a glimpse of the eternal world and we can never be again the same we were before. The things of nature have assumed for us a new aspect and a new meaning.

When from the shore of some great river we watch its troubled flood of waters, we see them hurrying here and eddying there, discolored with the slime of earth, but ever sweeping on, sometime to find their rest in the bosom of the mother sea; and its purpose wakes response within our soul as we survey the surging stream of human lives, turbid from the mire of earthly passions and strewn with the drift of decaying superstitions, but always moving onward in the mighty round of law.

If we go into the deep forest, the silence is no longer empty, but vibrant with the thrill of life; and life shows forth no more as the irresponsible action of blind force within dead matter, but as the harmony of conscious power and law-abiding substance.

When from some tall mountain top we look out upon the broad expanse of night, we no longer see a cold and lifeless void specked here and there with points of light to make a chance-born universe; but now we sense in the unfathomed depths of space the living, breathing ocean of eternal being, whose crystaled drops are mighty suns and countless worlds, each sending forth in brotherly caress to all the others, rays of light and love.

Thus everywhere the erstwhile common things of life become illumined with a mystic light in which we dimly feel and know the living oneness of the universe.

Does it destroy the value of such experience to say that we see but dimly, that what we see is only a thinner veil which still must hide the naked truth? Is not the significant thing the fact that we can learn to discern the form of truth at all, though it still be veiled?

It is sometimes said that the mystic is a mere dreamer of dreams and that his assumed knowledge of subtler things is of no practical value to the world. Yet every noble thought, every exalted motive, every high ambition, which has worked to the practical uplift of humanity, was first pictured forth in the realm of such misty dreams; out of the unseen they were seized and given shapes wherein they might be realized by the world. The scientist who sees in the marvelous revelations of his laboratory the operation of deific law is a mystic: he dreams dreams of truth, and ever works to thin the veil that conceals while it reveals. The philosopher who hopes to help the race by his philosophy has dreamed a dream, and his lifework is an effort to interpret his dream. The religious teacher who seeks to elevate the standard of human righteousness has dreamed a dream of God, and yearns to wake all men to the wonders revealed in his vision.

Is it too much to say that all men are dreamers—that unless we dream we have not reached the stage of man? How can the Godlike mind create in earth except it first make shape and form of thought? The very existence of man is evidence that back of the ever-changing personal mask stands a reality, immutable and at one with the reality behind the phenomenal universe. Browning knew this fundamental fact when he wrote:

> "Truth is within us all; it takes no use
> From outward things, whate'er we may believe.
> There is an inmost center in us all
> Where truth abides in fullness; but around,
> Wall upon wall, the gross flesh hems us in."

Let us briefly examine philosophy to see what kinship it bears to mysticism.

First, it is evident that true philosophy must take into consideration all of the facts. A system of speculative physics, dealing with but one aspect of universal nature, can not be properly called philosophy. The essential attribute of philosophy is freedom. It must be unfettered in its flights, whether to measure the shifting landmarks of the earth or to pierce the highest clouds of reason and soar in the calm sunlight of the loftier air. But if it be confined by bars of earth, it beats its mental wings in vain to reach the light, until its body dies, even as dies the free-born bird imprisoned in a cage.

Given unlimited freedom of speculation, based on all the facts of human experience, philosophy shows forth as nothing less than a theory of being. Its ultimate concern is the relation of the individual with the Absolute.

Now as the sensuous world is wholly inadequate to express even so much of being as is commonly known to the experience of man, and as the relation of the individual with the Absolute can be apprehended only by faculties able to deal with facts transcending the world of the senses, it is evident that true philosophy must find its infinitely larger field in supersensuous realms. So that we find philosophy to be essentially a student of mysticism, whose achievements are gained by reaching forth through human experience and linking the facts of being, from the earth to highest heaven.

Art, in which must be included painting, sculpture, music and poetry, is one of the broadest gates between the gross plane of our merely animal consciousness and the plane of finer things. By its wonderful power we may lift the conscious self above the tyranny of the physical senses and for a time at least live in a subtler world. It opens to us the realm of essential forms, wherein the mind may enter and clothe itself in the mystic vestures of the soul.

The painter who limns his ideal on his canvas, the sculptor who chisels forth his concept from the marble block, are seers. Their eyes are open to the inner world; from there they take the models for their works. The poet ever speaks the tongue of mystery, and often have his words revealed such inspiration as could come from nothing less than a source divine. Music has mysterious power to touch the heart. It speaks a universal language, for it speaks as soul to soul, and by its means the inner consciousness may reach to heights where all the seeming clash of earthly discords blend in one grand harmony of universal law. Cardinal Newman has expressed his conception of the exalted function of music in the following beautiful language:

"Let us take another instance of an outward and earthly form, or economy, under which great wonders unknown seem to be typified; I mean musical sounds, as they are exhibited most perfectly in instrumental harmony. There are seven notes in the scale—make them fourteen—yet what a slender outfit for so vast an enterprise! What science brings so much out of so little? Out of what poor elements does some great master in it create his new world! Shall we say that all this exuberant inventiveness is a mere ingenuity or trick of art, like some game or fashion of the day, without reality and without meaning? We may do so. To many men the very names which the science employs are utterly incomprehensible. To speak of an idea or a subject seems to be fanciful or trifling, to speak of the views which it opens upon us to be childish extravagance; yet is it possible that that inexhaustible evolution and disposition of notes, so rich yet so simple, so intricate yet so regulated, so various yet so majestic, should be a mere sound, which is gone and perishes? Can it be that these mysterious stirrings of heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends, in itself? It is not so; it cannot be. No, they have escaped from some higher sphere; they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our home; they are the voice of angels, or the Magnificat of saints, or the living laws of divine governance, or the divine attributes; something they are besides themselves which we cannot compass, which we cannot utter."

All art, then, whether its instrument be the brush, the chisel, the measured flow of language, or the skilful concord of sweet sounds, finds its inspiration and its final understanding in the conscious radiance which hides within the veil of mysticism, which shines serene beyond the limits of the earth-bound reason. Shall we not welcome every gleam of truth that thus may come to light the soul upon its upward journey, even though its clearness may be hindered by the crudity of outer life? If

to seize such higher inspirations and to build them in our lives is "empty nonsense," then indeed is mankind orphaned and existence void of method and of end.

What of religion as a means whereby man may apprehend the mightier facts of being? What has religion accomplished to rend the coarser veils of life and show to man the purer symbols of his true existence?

The term religion has its different meaning for each one of us. For some it means compelled acceptance of a series of dogmatic articles of faith, a creed, a system of theology unalterably fixed by presupposed authority. Others hold that revelation is progressive, and that though they have a formal creed it may not, nay, it can not, be the final word of Deity to man. Still others, fearing lest a stated form of their beliefs should act to hinder inspiration, refrain from even temporary creeds, and, like the humble blossom in the sunlight, simply keep their soul's face turned toward the source of truth.

Who shall determine what is the right or wrong for others, or dare to say that under all these various guises wisdom does not find its true response in the hearts of men? Surely no religion can be false which leads its earnest followers to seek that which wakens their immortal souls; which leads men out of blindness into spiritual light. Such has been the primal purpose of religion through the ages, each differing form a mystic vehicle adapted to the time and place. Nor has it failed, in spite of the wreckage left upon the path of history, for those dissolving shapes are but the outgrown shells which once expressed as much of truth as men could take; and gleaming down through murky centuries of ecclesiastic ruins can be discerned the intermittent but guiding ray which shines forth like a beacon light from the eternal heart of life.

Thus as we look beneath the forms in which we find religion clothed and seek the thing itself, we see it as the link that binds Deity and man —not an outward function, but a mode of consciousness itself within the soul, and as such necessarily transcendent and entirely in the realm of mysticism. Its seat is not in the intellectual intricacies of theology, but in the inscrutable heart of man, wherein is erected its altar and wherein are offered up its sacrifices. Its symbols are not chosen by ecclesiastic tests, but are unnumbered as the things which make the universe; and he who can read these symbols is a mystic and a priest, and his service at the altar is the service of his daily life.

In mysticism, then, whether its door be philosophy, or religion, or art, is opened for man the path which leads to a realization of larger being, the path which leads out of the phenomenal into the noumenal world.

Its seeming shadows when illumined by the rays of higher reason

no longer mock us with their mystery, but stand revealed as eloquent interpreters of the Everlasting Yea.

It is the field of man's interior evolution. If the soul shall grow it must have room beyond the narrow confines of its sensuous prison; must know its freedom, and must dare to wrest its mystic kingdom from the selfish habit of the senses and make it subject to the Godlike reign of conscious will.

Let those whose eyes are blind to nature's hidden works, whose ears are deaf to life's grand symphonies, scoff at the claims of mysticism. Yet in the hidden light have thousands found the key that can unlock the door of life's profounder mysteries and disclose the secret pathway of the soul's long journey to self-conscious oneness with the Infinite.

A. I. Mendenhall.

"Saints are made saints not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit. Be sure that this is the only substantial thing. The bits of knowledge that we call our learning, the bits of property that we call our wealth, the momentary vanities of delight that we call the conquests of social life,—how swiftly they hurry to their graves, or are lost in forgetfulness! Nothing, nothing else but character survives, and character is Christ formed within."

F. D. Huntington.

WORK FOR THEOSOPHISTS.*

THE Chairman has told us that the conclusion arrived at in the paper read at your last meeting was that what the world now needs is an Ideal. The nature of this ideal, as I understand, was not suggested. The problem for us to solve to-night, then, is—What is the ideal that the world needs? It seems to me that we as Theosophists should be able both to solve the problem and supply the need.

What is it that distinguishes Theosophy, as taught in all ages, from other ways of belief, whether religious, philosophic, or scientific? Surely it is that while other beliefs have held up ideals as separate from man; have held up Gods to be worshipped, knowledge to be acquired, and so forth—Theosophy has always maintained that man's ideal exists within himself and in truth is himself. In other words it has taught: "Tat tvam asi," THAT thou art; it is *Thou* that art God. Progress, from this point of view, is not a process of accretion from without, nor is it a process of ladder-climbing from earth to Heaven: it is a process of self-realization. We must understand what we are in fact, in reality, instead of judging ourselves to be bodies, either possessed or not possessed of souls, as our particular line of materialism inclines us.

In this, as I see it, lies our answer to the evening's question: the ideal of which the world needs to be reminded is this ancient doctrine of Theosophy. Man's greatest crime is his lack of faith in man. He must be brought to believe in himself because he is a man and because all men, including himself, are essentially divine.

But must this conclusion remain merely a pious opinion, or can we as Theosophists hope to supply the world's need? I suggest that to supply it is the mission of the Theosophical Society.

Now comes the question, how can this be done?

It is clear that we, who propose to preach, must first believe. I do not mean believe intellectually. That is easy. I mean believe with our hearts, which is not easy. It is not easy because the devil in us fights for its life against our growing conviction. It uses nature's power of inertia, which is tremendous; it then plays on our timidity, on our lack of self-confidence, on our egoism—on everything that will blind us to the divine light in us and in others. But we *must* believe; we *must* be self-reliant; we must have confidence in the power and wisdom of the soul.

Lack of self-confidence is always bad; in Theosophists it is almost

*Extracts from a report of an address to the London T. S.

inexcusable. Bombast, brag, are its other pole. True self-confidence and true humility are practically synonymous. "I am the Ego, the Self, which is seated in the hearts of all beings," says Krishna. That is what we need to believe; each one of us, of others, of ourselves. To the extent that we are able to realize it as true, shall we be able to revive the ideal of which the world stands so terribly in need.

The doctrine in its nudity is "strong meat"—much too strong for the majority of mankind. But each of the three objects of the Society expresses it in veiled form. By promoting those objects we cannot fail to spread a knowledge of the ideal which they veil; and we know that our propaganda works on the minds of men not directly only, but indirectly also, so that the effect of our work is almost infinitely more far-reaching than the size of the Society might lead us to infer.

As to whether we should invite people who know nothing of Theosophy to lecture at meetings which have been advertised as "theosophical": I suggest that if we invite inquirers to attend a meeting on Theosophy, we should tell them about Theosophy when they come. But there are, of course, different ways of doing this. Instead of dealing with the subject negatively, however, by saying what I would not do, I prefer to deal with it positively by saying what I would like to see done in some branches of the Society. I say "some" advisedly; for in my opinion it is better, when possible, to have two or three different groups in a large town such as London, so that different lines of work can be followed. Both members and inquirers will then gravitate naturally to the centre which attracts them. This, I understand, is the method followed by Free Masons, who, in matters of organization, have had a longer experience to guide them than ourselves. In any case it should be our aim to supply all needs, and to recognize and provide for all legitimate differences.

It will be understood, then, that I am not recommending the following scheme as worthy of universal adoption. Quite the contrary.

My fundamental propositions are that specialization of function should be used by us as it is used by Nature; and that the time has come for students of Theosophy to specialize. We have studied the Esoteric Philosophy for many years. Our duty is to pass our knowledge on to others. But to approach people with ideas which are more or less new to them, and to do this effectively, it is necessary to work along the line of least resistance. This line of least resistance, generally speaking, is the line of some subject in regard to which their interest or curiosity has already been aroused.

Thus: someone has heard of the phenomena of Spiritualism and his mind is open to learn more about such things. He has perhaps witnessed effects which puzzle him, and he is on the look-out for causes. Or a mother is interested in the education of her children and is really anxious

to study the subject. Or an orthodox Church-goer has begun to think; he has picked up some such book as "Stories of the High Priest of Memphis," and is seeking an explanation of the parallels between the life of Si-Osiri and the Gospel narratives.

In each case there exists a need which Theosophy can supply; an opening, a line of least resistance, along which Theosophy can pass. But who is there at this moment in the Society who could, for instance, survey intelligently the systems of Education propounded by Jacotot, Froebel, Bell and Lancaster, Spencer, and others—the recognized authorities—and then point out the light which Theosophy throws upon their various views? If there is anyone, in Heaven's name let him speak! But is there no member who has a natural talent or inclination or need along this line of study? Surely there must be. Then why not *apply* what we have already learned about Theosophy (and what we should go on learning) to this or to some other branch of human knowledge which at the same time attracts us and interests a section of the general public?

It would take an hour to suggest the possible openings. There is Music and the science of sound; Egyptology; Assyriology; Archæology; the Scandinavian or other mythologies; the lives of the Adepts; Sociology; Art, and the meaning of color and form; Philosophy (which would mean mastering thoroughly at least two of the great systems with which the world is superficially familiar, such as those of Kant and Hegel); the Philosophy of History (I am not aware that this vitally important subject has at any time been treated by a Theosophist)—and so on and so forth, almost without end! When making our choice, let us—so far as our taste permits—follow the advice of Madame Blavatsky to *keep our Theosophy human.* There are some subjects which, although very interesting, appeal chiefly to a small circle of scholars only. I do not mean to rule them out, but if we can find a wider opening, so much the better.

The difficulty in these matters is to make a start. Suppose, then, that instead of informing a member that the Branch would be glad to hear him deliver an address on any given topic in six weeks from the time of notice, he were told that in a *year* from now he would be expected to deliver a series of three or more consecutive lectures on the subject of his choice: why not? He would have ample time for study, and, at the end of a year, should be really worth listening to, even by other experts, simply for the reason that he would have studied in the light of Theosophy and would expound his subject in the same light.

And let me remark this in passing: the less time we devote to any subject, the more we find to criticize, the less to admire. If we really master our subject, we shall be able to present it in such a way, so sympathetically and fairly, that even though our conclusions differ from

those that are generally accepted, we shall not offend other and more orthodox experts.

But are we to take up these special lines of study merely to enable our Branch syllabus to shine with the glory of papers on "Theosophy and Schopenhauer," "Theosophy and Modern Sociology," "The Recent Discoveries at Karnak in the Light of Theosophy," and so forth? That is not my idea. It is that we should apply our knowledge of Theosophy to some world-problem or world-study, with a view to sharing with others the light we have found: and we can never do that until we recognize and justly appreciate the light which others already possess.

Briefly, then, what I suggest is, *not* leaving our centre, but radiating from it; *not* making the Society so nondescript that it ceases to be a distinguishable figure, but enlarging the field of our activity by enlarging the circle of our sympathy and interest. X.

"Few things are more important than to keep the inner self calm. Then we can see in a clear light. Then when trouble comes it does not carry us off our feet, or whirl us away, helpless, before the storm. We may have to suffer; we may have to thread our way through perplexities; yet, the inner self may be still." W. J. KNOX LITTLE.

ELEMENTARY ARTICLES

I.

Theosophy in Everyday Life.

DEAR FRIEND: I have written you seven letters on the principles and teachings of Theosophy and have endeavored to state these teachings in language as clear and concise as possible. Of course, you will remember that I am only a student and not a professor, and so may have a very imperfect conception of some of these principles and teachings. All I desired was to get you interested so that you would earnestly study the standard works on the subject, such as *The Secret Doctrine; The Key to Theosophy,* and thus become a practical Theosophist yourself.

Now you tell me that this is a practical age, and ask me of what real use are these teachings and whether they can be applied to the everyday life of common people.

Let me say in reply, that I do not know of any philosophy or religion that is of greater practical value than Theosophy.

The central truth of Theosophy is the Brotherhood of humanity, without distinction of race, creed, sex, caste or color. I do not know of any sect or organization that believes this as Theosophists do.

There are those who profess to believe in universal brotherhood but are very far from really believing it. Quite recently a gentleman said to me, "I do not believe in churches because they do not live and preach the brotherhood of man." He then went on to speak fervently and eloquently about the blessings that would come to the country whenever this idea of brotherhood was put into practice. I told him I was glad to hear him talk that way, for those were entirely my sentiments. I then went on to say that if the men of his union had agreed with him we would not have had the cruel "slugging" that so disgraced us in the recent strike.

Suddenly he turned in wrath and cursed the "scabs," saying they did not deserve anything better. I further learned that in his brotherhood he did not like to include a Catholic Frenchman. His idea of brotherhood was far from being "Universal."

Now turn to our Christian churches and you will find thousands who

believe it is their duty to send missionaries to China, Japan, and India, but who are dreadfully shocked that these people are coming to us in such large numbers, and who cry out against the "yellow peril," and are ready to justify the riots that have occurred at San Francisco, Bellingham, and Vancouver. The same is true of many who consider themselves patriotic Americans. They speak with great enthusiasm of the two brothers—the Cavalier and the Puritan—who came to our shores, and of the wonderful way in which Divine Providence has led them and blessed them, but when you speak of the third brother—the black brother —they will not admit his brotherhood nor believe it was a Divine Providence that sent him here, as the other two were sent! One must ride in Jim Crow cars, however cultured and refined he may be, while the other must have the Pullman parlor car.

You will readily see that none of these people are applying this great central principle of Theosophy to everyday practical life. But is it not plain to you that there is large opportunity for so applying it?

Not only could it be applied in dealing with these colored races, but also in the commonest details of our dealings with each other as families, neighbors, and fellow citizens. If this one principle of Theosophy were so applied it would bring to us as individuals and communities immeasurable blessings. It can be so applied by every Theosophist. It would not always be easy to live the life, for it is contrary to the general customs and habits of the majority of the men and women of to-day.

The great mass of men regulate their lives by rules and do not concern themselves with the reasons for them, nor with the principles underlying them. There are certain things they may do, and certain other things they may not do.

To these the Ten Commandments are all-important, and will forever remain so. This seems to indicate a low state of intellectual and moral development. The Theosophist should be far above these, and while not despising actions that are customary and conventional, he should know the reasons and causes of the rules. He should know *why* he does this, and does not do that.

He should reach upward to a development that is even higher than this. He should so yield himself to this principle of brotherhood, and live so thoroughly by his higher nature that by intuition—a prophetic flash—he will know what is right and what is wrong. He will no longer need to ask the reason for this, or that, but will feel their harmony or discord with his own spiritual nature. The wild duck can walk on land, but is much more graceful in the water, but is grander still when sailing through the air across a continent. So a man can live by rules, or better still he can live by reason, but the highest and best way is to become so sensitively organized that he will know what is right or wrong by its

harmony or discord with his feelings—this is what Theosophy is leading men to.

This method of living will lead those who are living by rule to look on us with suspicion, and perhaps with fear, because we seem to them to be throwing off all moral restraints, and even abandoning the right and becoming lawless.

This will give us another opportunity to apply Theosophy to daily life. We can show charity and tolerance toward these when they misunderstand us and say bitter things about us, for we all believe that the strong should help the weak. If we have found spiritual liberty we should not show contempt of those who are still in bondage. Cultured people should be patient with the rude and vulgar. If we are Theosophists we are under the law of service, and as father and mother and the older children in the family instinctively serve the baby, so must we be ready to serve others. This is the point in life where it is difficult to live out our principles. It means a large measure of self control—control of speech, conduct and carriage—for the tongue must lose its power to wound. Words must cease to be poisoned arrows, and both speech and conduct must be free from selfishness and be used in the service of others. Selfishness sacrifices the interests of others for the self, or looks out for self and neglects others.

It is easy to show our selfishness in a way that seems to us unselfish. For instance, we have become filled and fired with enthusiasm for Theosophy and we show an indiscreet urgency in pressing these truths upon others. We must consider times and seasons, as well as the moods, temperaments, feelings and dispositions of men. If we are wise we shall often remain silent, and never become so incisive and pertinacious as to annoy and vex people, even if they show this disposition in pushing their beliefs, for we are under the law of love.

The tendency thus to urge our beliefs springs from selfishness and the activity of the lower nature. To practise Theosophy means to control this lower nature by the great law of love, and to strive to live by our nobler, higher self.

In every department of life and in every occupation there is an opportunity to live our Theosophy; there is not a man who drives a nail, turns a screw, shoves a plane, or works in stone or plaster, who may not be a benefactor if he works with the right spirit. It is beggarly and degrading to work from sordid motives. A farmer works hard and produces five thousand bushels of wheat, and says, "Wheat is a dollar a bushel, that will give me $5,000. I will pay off my mortgage and have plenty of money left to invest at good interest." He gets excited with the thought that he will soon be a rich man. His whole thought and feeling is selfish. Another man in a similar situation thinks of how many mouths the wheat will feed, how many poor people and children

will grow strong on it, and pictures to himself many ways in which he will be able to bless men with the money he gets from the sale of it. He feels joy in his work, it will help to make others happy. This may be true for all kinds of work.

We read the story of Father Damien and admire the heroism of a life given so nobly for the poor lepers. But if we are living our Theosophy, all our lives are noble and heroic, although they may seem commonplace.

There are some rich men who live in a magnificent selfishness, and also make everything serve them. They are honored in life and the papers trumpet their praises when they are dead, and people call them great men. Yet, from our standpoint they are not to be compared to the faithful watchman and the faithful policeman who guarded him and his property and lose their lives at the post of duty. How noble these honest and faithful servants of the public are compared with the selfish uselessness of the millionaire.

The gentle nurse who gives herself to nurse the little children who are suffering from scarlatina and diphtheria; and the angel hands who go out under the red cross, not counting their lives dear to them —far from home and among strangers, giving their lives for those who need them—all are heroes and living nobly.

But without giving up our lives we may use them for others. Devotion is the right performance of all our duties, however humble. Our Theosophy may show itself *in* and *by* our work. The humblest employments are so arranged that while they serve to support the worker they do far more for others than for them. We think and speak of a trade, or profession, or manual employment as a toil through which a man gets a living. It may be this, but it should be more. What a man gets from his craft is not nearly so important as what he gives by it. A carpenter builds a beautiful home and gets a few thousand dollars for it, and we say he earned his money and got it. Is that all? Has he not built a holy temple in which families will be sheltered—perhaps for centuries?

Here the incense of joy and grief will ascend. Here the threads of life, bright and dark, will be wrought out and woven together. After the man is dead the home will remain to shelter, give peace and enjoyment to others. If he has only worked in a right spirit his goodness is incarnated in wood, stone, and metal, and he confers benefits, opportunities and influences on the community. The faithful smith who forges a cable and makes every link safe gives his work, but he does more. Out of the harbor sails the great ship with a thousand souls on board—fathers, mothers, heroes, patriots—and all depend on the faithfulness of this man's work. The storm rages with violence, but the cable holds and saves the ship. The anchor grapples the foundations of the earth

and will not let go. Is not the life of the smith linked with others, and has it not a value far above his weekly wage? In the same way the merchant, the mechanic, and the day laborer may render great service to their fellow men, and are to be pitied if they do it only for selfish, miserable self, for they then limit their own happiness, and also that of others. There are men who by industry, skill, study and experience, gain great power to help their fellow men, but as they grow wiser they begin to despise the vulgar and the ignorant. As they grow richer they separate themselves from their brethren. They are like worms that feed voraciously and then spin around themselves a silken cocoon and expect to pass into a butterfly existence. That which is good for a bug may be poor for a man. If we live our Theosophy we shall avoid these very serious mistakes and will find our joy in service and not in selfishness. In past ages men have died for their beliefs, and there may be those who are ready to die for Theosophy, but even that could not prove him to be unselfish. A man with a good deal of conceit and a fair share of obstinacy could die for his beliefs and still be quite selfish. One who knew said, "Though I give my body to be burned and have not love it profiteth me nothing." Selfishness is the great heresy. Is it not plain then that Theosophy is practical, and that if we lived out our Theosophy as parents and children, and in the common relationship of life, we would add greatly to the sum of human happiness?

Yours fraternally,

JOHN SCHOFIELD.

"To have faults and not to reform them—this, indeed, should be pronounced having faults."

"The great man is he who does not lose his child's heart."

"Deal with evil as if it were a sickness in your person."

"To nourish the heart there is nothing better than to make the desires few."

CONFUCIUS.

REVIEWS

Pragmatism, A New Name for Some Old Ways of Thinking. Popular Lectures on Philosophy by William James. Longmans, Green & Co., $1.25.

One of the most valuable features of Professor James's writings, as one of their greatest charms, is the breadth and depth of human sympathy which animates them. His *Varieties of Religious Experience* well deserved its subsidiary title of "A Study of Human Nature." Professor James was a psychologist before he was a philosopher, and his primary interest has remained with the individual. He is first a lover of man, and only secondarily of wisdom. It is, therefore, not surprising that in this latest series of popular lectures the metaphysical and philosophic system which he presents should be frankly humanistic and individualistic. These are good names. The quarrel which many laymen have with philosophy, as with science, is that it seems to deal only in abstractions. It reduces the world in which we live, which we feel vibrant and rich with possibility, with warmth and color and feeling and will, to a series of abstractions, a bare skeleton of a world in which all we value in life seems to have no place, and we ourselves to be squeezed out of reality. We are left chilled before its cold perfection. It seems to have no *practical* bearing on our every-day lives; it may all be so; but what of it? After all, is it not a mere matter of words and names? What difference does it make to you or me?

When we approach philosophy or science, or anything whatsoever, in that attitude we are adopting the *pragmatic method.* The term "Pragmatism," Professor James tells us, is derived from the Greek word *pragma,* meaning action, from which our words "practice" and "practical" also come. It was introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled "How to Make Our Ideas Clear," Mr. Peirce, after pointing out that our ideas are really rules for action, said that to develop a thought's meaning we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. "To attain perfect clearness in our thoughts of an object," he maintained, "we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is for us the whole of our conception of the object, as far as that conception has positive significance at all." Distinctions that make *no practical difference* are without meaning.

This is the principle of pragmatism. It is the every-day attitude of most of us. It is not new in philosophy. As Professor James says, "Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley and Hume made momentous contributions to truth by its means. But these forerunners of pragmatism used it in fragments: they were a prelude only. Not until our own time has it generalized itself, become conscious of a universal mission, pretended to a conquering destiny." For twenty years Peirce's article was left unnoticed. Then Professor James revived the term, and has now made its method the basis of his metaphysical system—a system which numbers strong adherents and which pretends to "a universal mission and a conquering destiny." It is these pretensions which we are called upon to consider.

From what has been already said it is clear that pragmatism has small respect for abstractions as such. To it they are man-made products, whose origin is in concrete experience, and whose function is to lead us back advantageously to further experience. They are fruitful ways of regarding reality. Just so far as they are advantageous and useful they are *true;* just so far and no further. This is much the attitude of science. The atomic theory of matter had its origin in experiments, in the behavior of concrete substances. Once furmulated it proved

useful. Matter acted *as though* it were composed of these minute indivisible particles, and the theory led us back again to further experience, to the discovery of new facts. To this extent the theory was *true*. But with the discovery of radium and its phenomena this theory ceased to be useful. It no longer led us back into experience such as we desired. To this extent it ceased to be true, and the ionic and electric theory of matter has taken its place, and *that* is now *true*. Pragmatism has made of this a definition of truth. Truth is a matter of correct leading. It is that which it is advantageous to believe.

But pragmatism does not particularly like the term *the* Truth. "The Truth" is, to it, an abstraction; on a par with "the Absolute" or "the All Knowing Intelligence," to be retained only if, as concepts, they prove useful. "The question 'What is *the* truth?'" Professor James says, "is no real question (being irrelative to all conditions). The whole notion of *the* truth is an abstraction from the fact of truths in the plural, a mere useful summarizing phrase like *the* Latin Language or *the* Law."

This brings clearly into view the closeness with which pragmatism adheres to the concrete. Professor James continues (p. 240): "Common-law judges sometimes talk about the law, and schoolmasters talk about the Latin tongue in a way to make their hearers think they mean entities pre-existent to the decisions or the words and syntax determining them unequivocally and requiring them to obey. But the slightest exercise of reflexion makes us see that, instead of being principles of this kind, both law and Latin are results. Distinctions between the lawful and unlawful in conduct, or between the correct and incorrect in speech, have grown up incidentally among the interactions of men's experiences in detail; and in no other way do distinctions between the true and the false in belief ever grow up. Truth grafts itself on previous truth, modifying it in the process, just as idiom grafts itself on previous idiom, and law on previous law. . . . Previous truth; fresh facts:—and our mind finds a new truth. All the while, however, we pretend that the eternal is unrolling, that the one previous justice, grammar or truth are simply fulgurating and not being made. . . . These things *make themselves* as we go. Our rights, wrongs, prohibitions, penalties, words, forms, idioms, beliefs are so many new creations that add themselves as fast as history proceeds. Far from being antecedent principles that animate the process, law, language, truth are but abstract names for its results."

This doctrine that truths are man-made products is the "Humanism" of which Mr. Shiller at Oxford is the foremost exponent, and which Professor James defends. In this system "the world is what we make it." [Professor James quotes from Mr. Shiller's *Personal Idealism*]: "It is fruitless to define it by what it originally was or by what it is apart from us; it *is* what is made of it. Hence the world is *plastic*." "We can learn the limit of that plasticity only by trying, and we ought," he says, "to start as if it were wholly plastic, acting methodically on that assumption, and stopping only when decisively rebuked."

We have now before us the essential doctrine of Pragmatism and Humanism. It expresses a frank contempt for intellectualism as such. It pleads that all opinion is to be judged by its fruits. It would, therefore, be of small use to dwell upon such intellectual inconsistency as it is not difficult to discover. Let us rather apply to it the criterion for which it asks. First, then, we see how it faces forward into reality, insisting that beliefs must be lived: that a belief is no belief unless it is acted upon, unless it makes a difference to our lives. It bids us stop all metaphysical hair-splitting and empty speculation. It teaches that the function of the mind is to guide the will; that not only our own life, but the whole world as well, is what we make it. Every fact, every belief, comes to us with a challenge: What are you going to do about me? And if we do nothing, then that fact or belief ceases to exist for us. Such an attitude must be continually stimulating, and it is a corrective to many harmful tendencies.

But on the other hand, if the pragmatic attitude liberates the will, we cannot but feel that, in the extreme guise in which Professor James has presented it, it dwarfs and imprisons the spirit. It is not alone an anthropocentric philosophy, in which the whole universe it measured by man's needs, but it inculcates a very narrow view of man himself. Man's life is not bounded by the concrete. Nor are abstractions the crude averages Professor James depicts. The schoolmaster and young lawyer of whom Professor James makes such easy sport are not so distant from the truth. A people's tongue and a people's law are something more than the sum totals of words and rulings. They have a spirit and a genius of their own, which could not be other than it is. It is not by accident that our language is formed; its roots are in our blood and temper. Truly it grew, but

equally there was that behind it which guided its growth—and this racial genius is no small part of the individual. The reality of man's life, that which is most himself, is as far from concrete facts—the accidents of his outer life—as it is from the barren formularies of logic. He is himself a dweller in abstractions, and Truth, *the* Truth, may be more to him than all the plural truths and all the concrete facts the world can give. The deeper, truer part of man is not anthropocentric in any such sense as is this philosophy; and the cosmocentric "abstractions" of his reveries and worship may become for him the essential fact of his individual existence. To the extent that pragmatism and humanism isolate man from the whole of which he is part—cause him to view this Whole as a figment of his own separate thinking, or as a concept to be used for his own separate advantage—to that extent pragmatism falsifies itself, for it leads us not back into reality but into the miasmic phantasmagoria of our own delusions. H. B. M.

The Martyrdom of a Philosopher. By Paul Carus. Everything Dr. Carus writes or edits has a certain quality of sincerity in it; he always has some idea, principle or movement, in which he genuinely believes, and whose ends he seeks to further. In the present book, he adds wit to sincerity, and gives us a satirical story, which makes very entertaining reading. The Philosopher, whose martyrdom we are invited to witness, is a disciple of the English school of Utilitarians, whose prophets, like Jeremy Bentham, adhere to the principle of "the greatest happiness of the greatest number." Further, this philosopher is wedded to the Agnosticism of Herbert Spencer to such an extent that, heedless of Latin etymology, he changes his name from Mr. Green to Mr. Agnosco, in proof of his faith. He forms a Philosophical Society, in the Paris of Napoleon III, and we are introduced to a choice collection of cranks, including a tricky Spiritualist and a rascally little adherent of Socialism, who marries the heroine and, when the curtain falls, is busy plotting to get possession of her bonds. She, on her side, has decided that she will endure anything, even divorce, rather than be sundered from the said bonds, which, by the way, she seems to have sequestered from her uncle's desk, he being the Mr. Green who has become Mr. Agnosco. We are left in doubt as to who gets those bonds. As to Mr. Green, he is wrecked on a cannibal island, and ministers to the greatest happiness of the greatest number, at a cannibal banquet, at which he seems to have given universal satisfaction. The purpose of the satire is to show that utilitarianism, Socialism and similar schemes of collective enjoyment are at heart perfectly selfish, and that it is an abuse of the word morality to call them moral. Morality rests on the ideal of duty, not on any calculation of well-being. Those who are familiar with Carlyle will remember that he has pitched into the "greatest happiness" principle on exactly the same grounds. C. J.

The Dharma. By Paul Carus (Open Court Publishing Co.) This is a new edition of one of the little manuals of Buddhism which Dr. Carus has published at intervals for several years, and of which his "Gospel of Buddha" is probably the best known. *The Dharma,* which means "The Law," is not a continuous narrative, but a selection of characteristic excerpts, such as the Noble Eightfold Path, the Four Noble Truths, and similar passages, many of which Dr. Carus has turned into verse. We confess, though perhaps ours is a minority view, that we prefer the most literal prose translation in all such works. But it seems that Dr. Carus has been somewhat oppressed with the baldness and dryness of the Pali Buddhist books. It has always seemed to us that most of these books should be compared, not with the books of the New Testament, but with the brain-spun treatises of the medieval Schoolmen; they all show that they have passed through the minds of dried-up ecclesiastics, and we must seek for the source of the religious enthusiasm which made Buddhism a great missionary religion, elsewhere than in these almost algebraic treatises. We are inclined to take exception to Dr. Carus' description of the Vedanta, and especially the Upanishads, as "Brahmanism." Real Brahmanism consisted of the Vedic sacrificial system, lined by ancestor-worship. The Upanishads, as they themselves tell us, convey the teaching, not of the Brahmans, but of the Rajputs, and sharply attack the Brahmanical system. So does the Bhagavad Gita, which declares itself to be the doctrine of "the Rajput sages." Buddhism is the third Rajput revelation, and only to be understood in connection with its two predecessors. After all, it seems to us that Edwin Arnold's "Light of Asia" remains far the truest Western presentation of the religion of "Siddhartha the Compassionate." C. J.

MAGAZINE LITERATURE.

The *Open Court* for October, November and December. Notable among the articles in the October number is the Rev. E. H. Rumball's study of "Sin in the Upanishads," wherein he shows that the root of sin from the Brahmanical standpoint is *ignorance,* while from the Christian standpoint it is *selfishness.* He believes the Brahmanical conception a valuable one, well worth serious consideration. Poultney Bigelow, writing on Japan, thinks Christian missionaries to Japan a political blunder, and indeed an insult to a friendly nation; for what it has of most value, it owes to just what the missionaries go there to combat, that is, the so-called worship of ancestors. Both this and the November number contain articles on the recent syllabus of Pius X, which is discussed at length in this issue of the QUARTERLY. There is also in the November number an interesting "Criticism of Modern Theology," by Herman F. Bell, of New York, which the editor of the *Open Court* thinks an evidence that the seed of progress is working most successfully in the heart of the growing generation.

In December, Orlando J. Smith attacks the God-problem, and, like most of his other work, while containing nothing new, restates old ideas in such a modern and clear and forceful manner that we feel as we read that the work was well worth while. Mr. Smith is a firm convert to Reincarnation, and makes it the basis of a part of his argument. There is a brief article on Jacob Boehme, and the conclusion of Dr. Carus's article on "St. Catherine of Alexandria." Father Hyacinthe Loyson's criticisms of the Syllabus are continued.

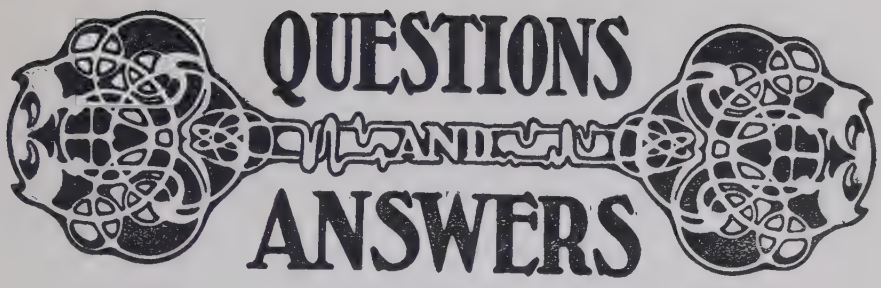
The *Theosophsches Leben* for the current month contains the usual symposium of translations and original articles. In September Ernst John contributes the principal article on "Practical Theosophy." In October, the feature is a study of the *Secret Doctrine,* while the November number is chiefly composed of translations of a "Fragment" by Cavè, and an article on the "Mission of Jesus" by Charles Johnston.

The Annals of Psychical Science for the quarter contain the usual discussion of spiritualistic phenomena from the scientific point of view. Professor Bozzano is collecting a large mass of testimony regarding the apparition of dying persons to distant friends, and is endeavoring to classify this type of phenomena.

Dr. Henry Fotherby discusses the relations between emotions and color, a subject which has received considerable attention of late. He endeavors to give an evolutionary and purely materialistic explanation of the undoubted association between color and emotion, which exists in nearly all minds, but his theory, while ingenious, is entirely unconvincing.

Professor Bottazzi, director of the Physiological Institute at the University of Naples, gives an account of his experiments with the famous Italian medium, Eusepia Paladino. He began as a complete skeptic and ended—a contributor to *The Annals!*

International Journal of Ethics presents the usual symposium of articles on its specialties by learned writers from all over the world. Justice Brewer discourses on "Law and Ethics," and combats the common opinion that all lawyers are rascals. Frank A. Freeman writes on the "Ethics of Gambling," and points out many of the evils of this almost universal curse. The book reviews, as usual, are excellent.



QUESTION 78.—*To what extent should one submit to social usage?*

ANSWER.—Good manners alone, apart from good feeling (which is the *model* of good manners), would dictate conformance to the social usages of the place in which our lives are cast. The moment we pass beyond the limits of the unit life, we have laws of association; there are rules which govern every structure, and from which the social structure is by no means exempt. We see such rules everywhere; in the workshop as on the playing field; in a home as in a Government. Roughly speaking, we call them the "rules of the game"; and we say of a man who regards all these rules, wherever he may be, that "he plays the game"; he accepts the conditions of association in any given set of conditions. Life itself sets the example. If a man does not regard the rules of Life, he is passed along to another place which we call Death; and here there are doubtless rules also, for no state of manifestation is without its laws. Hence the philosopher accepts the usages of the state in which he finds himself; he knows them to be the strict conditions of learning, of attrition, of association, and thus of Evolution.

"But how," do you say, "if these usages be evil?" Let us discriminate. We shall not find "*usages*" evil; we may at times find evil *customs* prevailing here and there. But we shall not, I venture to think, find evil accepted as a social *usage*. There may be things which we may not hold wise, such as irreverence, the use of alcohol, the playing of games of chance, and so on. But these are customs, matters of the individual; we need not do these things ourselves. Usages are different, and these we should follow, or remain apart. J. K.

ANSWER.—All depends upon one's aim in life, the philosophy, or lack of it. If a short life and a merry one be the standard; if idle, careless drifting seems the greatest good, then accept and make the most possible of all social usages. If you belong by choice to the eminently respectable class, or the solid money power of the world, then by all means give sanction to all these helpful usages of society, all those usages which assist you to appear large in the eyes of others; all those usages which build up your reputation and position in the social world. Why not?

But if perchance you have paused sometime to look up into the dark midnight sky, and down into your own heart. If you have realized that *love* is greater than knowledge; that the Divine law of life is unity and continuity. If you accept the woes of repeated births, and would follow "the small old path the Seers knew," striving to "keep the heart with all diligence, as out of it are the issues of life," realizing that only as you "point out the way" to another, will the light brighten for you—then you will submit only to those usages of society which give the opportunity to lift your other selves, and to broaden and brighten the real pathway of the soul. E. M.

ANSWER.—Social usages, in their true and original form, are intended to facilitate social intercourse, and should be followed just so far as they make things pleasanter for those around one. The purely arbitrary rules of social life, such as dressing for dinner, generally have some good reason behind them, but wherever they conflict with our spiritual growth, they should be promptly set aside, provided that in so doing we do not offend a friend, or mistake for a lofty disregard of trifles what is apt to be simple laziness. K. H.

QUESTION 79.—*Can a man injure himself without injuring others?*

ANSWER.—Injury, in any sense, implies *wilful* harm. It is hardly to be sup-

posed that one would wilfully harm himself, or another; yet we know that the injuring of another is very frequently wilfully planned and carried out.

Supposing, of course, that one would injure oneself, there are two things to be considered: The thinking and planning of the thing, and deliberately working out those plans. If the plan were carried out it would result in injury to another, as well as oneself, since it would necessitate concentration along a line of thought which is not of the best. This would attract to the thinker those forces which seem to be more active and powerful on this plane than the spiritual forces. These thoughts, unless they were at once checked, would create a habit which would be found very hard to break; the matter would take fixed shape in the brain and then the carrying out of the plan would be comparatively easy; just a little deadening of the conscience, or the voice of the Self, and it is so easy to work an injury.

We are taught that all thought is creative; and in the perfecting of any plan, whether good or bad, the personality takes on an intensity which is manifest to others and which acts upon the mentality of those about us to a greater or less degree. In the case of one whose thought is bent in a certain direction, not of the best, the result is that other minds will receive impressions which are not good. The carrying out of an injurious idea results in an apparent change in the personality. There is a shrinking within the self, a tendency to aloofness and a decided feeling of guilt. This change is noticeable to others of keen perceptions and in time we are tempted to take the man at his own rating, his very evident estimate of his own worth.

We who know of the great law of Unity of Being cannot help but realize how this injury to oneself leaves its mark on others. We know that we are all members of one great family, children of the same Divine parent; we know that by injuring one member of that family, the whole suffers. It is just as if one were to injure a finger, and expect the hand or arm or brain to know nothing of it; while in reality the reverse is true. The brain is very much concerned and telegraphs its sympathy; the mind is turned from its customary groove and must give more or less thought to the injury.

In the case of an injury to oneself, the harmony of the Karmic law is broken, and the result is a conflicting element comes in; and that which disturbs the center of the whole body, cannot help but disturb its members. B. L. G.

ANSWER.—No! Certainly not. Being an individual associated with individuals under social and moral customs and laws, any injury, wilful or otherwise, done to him injures others, in the sense that it makes of him a center of attraction or attention of those around him, disturbing the tranquility and equilibrium of these same customs and laws which they are striving to live up to and maintain. G. M.

ANSWER.—This question takes us into the heart of the first fundamental proposition of the Divine Science—the essential oneness of all living things. The great evolving of God's plan on our little mud ball may be likened to the unrolling of a vast fabric at which we all stand weaving, and no man can weave for himself alone. His place at the great loom may often be marred by tangled threads, knots, and sometimes rents, but the shuttle moves unceasingly, over and under, forward and back, while mighty Karma works undeviatingly towards smoothness and equilibrium. But the *individual* weaver breaks his thread (injures himself most) when he turns to wrong his fellow, for just as he can save for himself only that which he freely gives to others; so by guilty, inattentive weaving he injures and weakens the whole fabric.

No, a man cannot injure himself without injury to others, for in the perfect pattern "there is no separateness at all." E. M.

ANSWER.—No. A man is not only himself, he is also "others."

Whatever a man does to others will either react upon him directly or will do the same indirectly through other persons.

There should be no doubt upon this point, and were it not for our western system of education and training there would be no question at all. As it is, however, we develop in a conflict of imagined "rights" and "interests" which necessitates the adjustment called the law of the land, and under such conditions we readily acquire the notion that we are each ourselves and nobody else.

Looking deeper into the question, there appears to be the implicit idea that we are possessed of elemental entities that belong to a lower order of evolution than ourselves, yet which together constitute much of what we take ourselves to be.

These tend to gravitate back to the condition from which they have been raised, and to carry with them the consciousness we have imparted to them. Our consciousness thus snared, we lose sight of the truth that we ourselves are Gods, proceeding from God and returning to God—to a reunion of all things in the Divine, from which all things have come. If we realize the truth we will realize that in literal fact we are all one. Being here from God and for God's purposes, we therefore have no right to use the opportunities given us by Him, indifferently or improperly, as this will surely lead to injury, not only of ourselves, but to every one else. A. R.

ANSWER.—On this plane of illusion and separateness it would seem that one might be so destitute of human ties, so detached, that he could even destroy himself and injure no one; but one who believes in the Unity of Being knows well the fallacy of this. No prodigal can wander so far on the outskirts of being that the One Great Soul is not wounded by his hurt. God's children all; and "no man lives unto himself and no man dies unto himself." J. C. M.

QUESTION 80.—*What is the Theosophical teaching regarding Heredity?*

ANSWER.—According to the Dictionary, heredity means the tendency manifested by an organism to develop in the likeness of its progenitor, or the transmission of physical and mental characteristics from parent to offspring, regarded as the conservative factor in evolution, opposing the tendency to variation under conditions of environment. The Theosophical teaching is in accord with that of Prof. Weissmann who "shows one infinitesimal cell out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor. It is this cell, again, which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies developing by means of a process of successive assimilations." Darwin's theory is incapable of accounting for hereditary transmission. "There are but two ways of explaining," says H. P. B., in the *Secret Doctrine*, "the mystery of Heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism, and then to the reproduction of identical germinal cells; or, these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. * * * Complete the Physical Plasm mentioned above, the germinal cell of man with all its material potentialities, with the Spiritual Plasm, so as to say, or the fluid that contains the five lower principles of the Six-principled Dhyâni—and you have the secret, if you are spiritual enough to understand it." (S. D. 1, 244).

"In the case of human incarnations, the law of Karma, racial or individual overrides the subordinate tendencies of Heredity, its servant." "Hereditary Karma can," we are told, "reach the child before the seventh year, but no individual Karma can come into play till Manas takes control."

For further information on this subject, see references under "Heredity," in the Index of the *Secret Doctrine,* and *Five Years of Theosophy.* M. W. D.

ANSWER.—The theosophical teaching is against the ordinary doctrine of heredity, believing rather that the Ego at the moment of reincarnation selects that family for itself, in which it can find the best instrument for the uses of the soul about to return to life. Not the happiest surroundings and the most perfect physical body, but that body and those surroundings which the Ego, at that moment of clear sight, recognizes as best fitted to further its spiritual growth, and teach it whatever lesson it needs to learn. As like naturally seeks like, the resemblances between child and parent are more a matter of coincidence than heredity, in the ordinary sense of the term, except in the case of purely physical heredity, which is one of the forces—like the environment, climate, etc.—which help to mould the physical body. K. H.

T·S·ACTIVITIES

The New York Theosophical Society.

In New York the winter season of outer work has opened most auspiciously. The membership of the local society has largely increased, and its meetings are being attended by a steadily widening circle of inquirers and students.

For many years this Branch has endeavored to make its meetings genuinely representative of the open platform the Theosophical Society was intended to furnish. It has sought, by every means in its power, to eradicate the dogmatic and sectarian tendencies which are so contrary to the spirit of Theosophy, yet which so often cloak themselves in its name. It has striven to preserve that openness of mind which is as ready to listen and receive as it is to give; and it has welcomed others to its meetings, not as auditors to be instructed, but as fellow seekers for the truth and co-laborers in its service.

One result of this persistent effort has been that the New York Branch has always been able to secure the co-operation of non-members of the Society, and much of the value and interest of its activities is due to this fact. Clergymen and scientists, professors of philosophy and of many different branches of learning, have found themselves in sympathy with the Society's ideals and have both addressed its meetings and taken something of its spirit back into their own work. In like manner the members of the Society have entered into the religious, educational, and philanthropic movements of the city, seeking to express in these the spirit of brotherhood for which the Society stands. By these means and others, the informal activities and influence of the Society have widely ramified.

A second result has been to demonstrate the great efficiency of what may be called, for lack of a better name, the *theosophic method* of discussion and study. This method is founded upon the belief in universal brotherhood; and the realization that one's own truth is not alone that fragment of the truth which is contained in one's own mind, but is the synthesis of this with the other fragments contained in all other minds—or rather is the unity lying behind this synthesis. This implies that the views of others, whether ignorant or learned, are of vital meaning and importance to us as reflections of different and supplementary aspects of our own truth—which, as is said in *Light on the Path*, "must be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united." This view of truth, and the synthetic method of discussion based upon it, render impossible the conflict of personal opinion and feeling which usually stultify collective inquiry.

The Branch has continued all its activities of the past years, with the exception of the Secret Doctrine class, which has been replaced by meetings in another part of the city and reaching a different group of people. During October and November four important topics have been treated, each as introductory to a special line of study.

1st. "The Parable of the Prodigal Son," as the key to all The Parables of the Kingdom, each of which is to be considered separately and in the light of the Mystery teaching of Egypt and India.

2d. Mysticism in early American Philosophy. This was an address given before the Society by Prof. I. Woodbridge Riley (author of the History of American Philosophy, recently published by Dodd, Mead & Co.), and is introductory to the study of Mysticism in America, particularly as exemplified by Emerson and the New England transcendentalists.

3rd. The Theosophical Movement and the Theosophical Method. This was the first of a series to cover the main principles of theosophy, the second being

upon the doctrine of reincarnation and the teaching regarding this doctrine in various religions.

4th. The New Catholic Movement in Italy, being introductory to a study of the significance and meaning of contemporary religious movements.

The Cincinnati Theosophical Society.

In addition to the regular public meetings held weekly in the Vine Street Congregational Church, the Cincinnati Branch has inaugurated a study class, open only to members of the Society. The success which this class has met, and the admirable method by which it is conducted, make it well worthy of consideration by other Branches of the Society.

The class lasts an hour—beginning promptly and closing promptly—so that there is none of the loss of time which too often taxes the patience of busy people. The meeting opens with the reading of some passage from *Light on the Path* or the *Bhagavad Gita,* and closes with one or two minutes' silence before the adjournment. The position of chairman is held by each member in succession—the term of office being for four consecutive meetings. This has the advantage of practising each member in conducting a meeting and synthesising the views expressed, while it avoids the discontinuity and inconsecutiveness that sometimes results from a weekly rotation of office. The class has the double object of drilling its members in public speaking, and of finding as concise answers as possible to the questions which arise in the public meetings. Each member is therefore required to speak, for from three to five minutes, upon the topic set for the meeting. These topics are of such character as: "What is Theosophy," "Why is There a Theosophical Society," "What a Theosophist ought not to do," "How can we help the T. S." The class has proved not only helpful and effective but thoroughly enjoyable.

We append the Syllabus sent us by the Cincinnati Branch of its public lectures for the season:

Syllabus.

Oct. 1—Opening Address.
" 8—The Great Teachers.
" 15—The Message of Theosophy.
" 22—Fundamental Laws.
" 29—Happiness.
Nov. 5—To be Announced.
" 12—Give and Take.
" 19—Bruno, His Life and Times.
" 26—Theosophy and Nature.
Dec. 3—Signs of the Times.
" 10—Science and Spiritual.
" 17—The Impersonal.
Jan. 2—Address.
" 9—Christian Science.
" 16—Practical View of Karma.
" 23—Hodge-Podge.
" 30—To be Announced.
Feb. 6—Theory and Teachings of Christ.
" 13—Paracelsus.
" 20—Ethical Dreams and Dreamers.
" 27—Post-Mortem Consciousness.
Mar. 6—Wordsworth.
" 13—To be Announced.
" 20—Theosophical Symbols.
" 27—Reading.
Apr. 3—Telepathy.
" 10—Compensation.
" 17—Cycles.
" 24—Death and After.
May 1—To be Announced.
" 8—Lotus Day.
" 15—Uses of Sorrow.
" 22—Karma.
" 29—Closing Exercises.

Los Angelenos Branch.

From Los Angeles we have received a very attractively printed folder setting forth the aims of the Branch and containing a syllabus of its public lectures. The cover page gives the name and objects of the Society, and on the back is printed a definition of Theosophy taken from the writings of Madame Blavatsky. We reproduce herewith as much of the inner pages as our space permits.

"The Path is one for all, the means to reach the goal must vary with the Pilgrims."

LOS ANGELENOS BRANCH

ANNOUNCEMENT

The Sunday evening talks and lectures announced on the following page are offered by members of the Los Angelenos Branch of the Theosophical Society in America as a contribution to the study and solution of life's problems. And, al-

though one must needs strike deep when trying to probe the mysteries of human nature, these are not learned dissertations or profound discourses; they are but plain, outspoken utterances, the appeal of thinking men and women to thinking men and women.

While accepting the broad general principles of brotherhood, held in common by all members, some believe in a greater divine unity; that ultimate spiritual perfectibility and final freedom of soul are possible for the whole human race; and that a better understanding of the deeper truths of religion and of the laws that govern the universe and man's being, together with the exercise of his soul powers, will hasten that end.

Yet it should be clearly understood that members are not bound in any way by one another's beliefs; whatever is said in these talks and lectures is the outcome of the individual thought and experience or personal convictions of those who take part.

The Society is wholly unsectarian, it has neither creed, doctrine, dogma, nor personal authority whatsoever to impose; every member is free to believe or disbelieve in any religion or system of philosophy. It stands for free, tolerant, and brotherly enquiry; for perfect individual freedom of mind and conscience; for truth by whomsoever expressed and wherever it may be found.

Applications for membership to the society should be addressed to the Secretary, T. S. A., 159 Warren Street, Brooklyn, New York, or to the Secretary, Los Angelenos Branch, T. S. A., 142 South Broadway.

SUNDAY EVENING TALKS AND LECTURES

Room 117—142 South Broadway

FREE AND OPEN TO ALL

Commencing at 8

Subjects with no personal name attached
are those of the General Talks.

1907-8.

Oct. 6—Theosophical Societies and Theosophy, Mr. Robert Crosbie.
Oct. 13—The greater Theosophical Movement, active in all times and among all peoples.
Oct. 20—Theosophy, a Scientific Basis for Ethics, Mr. Robert Crosbie.
Oct. 17—Advantages and disadvantages in life of the rich and the poor.
Nov. 3—The self-conscious Self, Mr. Alfred L. Leonard.
Nov. 10—Man's pre-existence and re-birth and the eternal pilgrimage of the Soul.
Nov. 17—Art and Life, Mrs. Jowett.
Nov. 24—Our greater work in the world, and the place and powers assigned to us.
Dec. 1—The true Atonement, Mrs. M. Ella Paterson.
Dec. 8—The origin of religious worship, and the nature of the earliest aspirations of primitive mankind.
Dec. 15—"As a man soweth, so shall he also reap," Miss Beth Cist.
Dec. 22—The efforts of World-Saviors, and the power of Humanity to redeem itself.
Dec. 29—The Science of Life, Mr. James A. Jowett.
Jan. 5—Can sorrow and pain be avoided?
Jan. 12—Live to learn to live, Mr. Alfred L. Leonard.
Jan. 19—Is it the kind of food we eat or the tenor of our thoughts and lives that makes for progress?
Jan. 26—Our knowledge and ignorance of divine law, William E. Routt.
Feb. 2—Karma and Reincarnation, the scientific and self-impelling basis for right living and thinking.
Feb. 9—The Theosophical Society from a member's point of view, Mrs. M. Ella Paterson.
Feb. 16—A consideration of the physical, intellectual and spiritual natures of man, and the laws that govern their relation and being.
Feb. 23—"Evolution" in pulpit and on platform, Mr. Walter H. Box.
Mar. 1—Life after death; do we reap in the next world the fruit of that which we have sown in this?
Mar. 8—Reincarnation as taught by the ancients, Miss Beth Cist.
Mar. 15—The Solace of Religion, and the Sanctuary of man's own nature.
Mar. 22—Theosophy, Mr. James A. Jowett.
Mar. 29—The Work of the Theosophical Society in the 20th Century.

Meetings are also held as follows:

Wednesday evenings, from 8 to 9, studies from the "Secret Doctrine: the Synthesis of Science, Religion and Philosophy," by H. P. Blavatsky. These studies are of a deep and recondite character. The *Secret Doctrine,* from which the work derived its name, is claimed by the author to have been the universally diffused religion of the ancient and pre-historic world, the basis of the old-world philosophies, sciences and arts, and the essence out of which every religious mystery and dogma has grown. The work itself, she said, being a partial re-statement of the primeval truths first imparted to man.

On Friday evenings, from 8 to 9, the Branch meets for the consecutive study of subjects similar to those of the general talks enumerated above. The meetings are now being devoted to talks on Theosophy and its application to every-day life, with introductory readings from standard theosophical works. All interested are cordially invited to take part.

The Fort Wayne Branch.

The Fort Wayne Branch has been passing through one of those discouraging periods—with which most Branches are familiar—in which its members are widely scattered and its meetings poorly attended. These periods are frequently preliminary to a rebuilding on a broader and more unsectarian basis. When formal meetings fail, informal meetings of a more social character may succeed, and the nucleus of remaining members is usually driven to this expedient. If people do not wish to study theosophy, they may be asked to study Christianity. Each is equally the object of the Society's study, but this new appeal may be made to those who have misconceived the purposes of the Society, and perhaps would not have attended formal Branch meetings. In this way the Branch is gradually rebuilt with fresh material.

Another result of these periods of "dryness" is that the Branch members are led, through the slackening of their own activities, to take a greater interest in the organized activities of other religious or philanthropic bodies. This is a great gain, as no small part of the value of a Branch's work is the infusion of its spirit into other organizations.

The letters we have received from Fort Wayne show that the members are anything but discouraged over their temporary difficulties, and are now devoting considerable attention both to the work of other religious bodies and to correspondence with different Branches of the T. S. A.

The Dayton Branch.

The Dayton Branch reports the admission of six new members since the beginning of the year, which is sufficient evidence of the accuracy of the further statement that the Branch is growing steadily and steadily increasing in interest. A study class meets weekly at different private houses. This class is open to non-members, and the fact of its being held in different parts of the city brings the Branch members in contact with many inquirers. The Branch continues its joint public meetings with the Unity League, and seems to possess much of the missionary and propagandising spirit. Each member is reported as "trying to teach," selecting his own subject for a public lecture. The earnestness and work of its members richly deserve the success that has rewarded their efforts, and upon which the Branch is heartily to be congratulated. That each success brings with it its own trial and difficulty has been proved so often in the Society's history as to become a commonplace. We are confident, however, that the Dayton Branch is fully alive to the dangers that are involved in the attitude of the teacher, and is no more desirous of imparting the truth that is its, than it is to receive the truths of others.

The Indianapolis Branch.

Few Branches of the Society have been more active in the past year, or of more efficient service to the Society as a whole, than has the Indianapolis T. S. We have reported before the work of this Branch in circulating the Theosophical Quarterly, and assuming the expense of placing it in many libraries and public institutions. We have now received a "partial list" of the subjects treated in public Lectures or Readings. This list shows that nearly a hundred meetings have

been held by the Branch during the year. The *Key to Theosophy* has been studied consecutively, and the wide range of the other topics covered is indicated in the following syllabus for the past quarter:

Oct. 2—Reading: The Law of Sacrifice, Mrs. H. A. Elliott.
Oct. 6—Lecture: Limitation, F. A. Bruce.
Oct. 13—Lecture: Metaphysical Healing, F. A. Bruce.
Oct. 15—General Talk: T. S. Work, Members.
Oct. 20—Lecture: The Unity of Life, F. A. Bruce.
Oct. 27—Lecture: Methuselah, Geo. E. Mills.
Nov. 3—Lecture: The Theosophical Society, J. S. Moore.
Nov. 10—Lecture: The Mystery of Man, Geo. E. Mills.
Nov. 17—Lecture: Dream Consciousness, F. A. Bruce.
Nov. 24—Lecture: Metaphysical Healing, H. E. Davis.
Dec. 1—Lecture: Personal Devils, J. S. Moore.
Dec. 8—Lecture: The Phenomenal World, Geo. E. Mills.
Dec. 15—Lecture: Karma, Mrs. Elizabeth Kinne.
Dec. 22—Lecture: The Re-incarnating Ego, H. E. Davis.
Dec. 29—Lecture: Unity, Mrs. Harriett A. Elliott.

The Southern Branch.

From Greensboro, North Carolina, comes the report of the most recent addition to "the federation of autonomous Branches" which constitute the Theosophical Society in America. This Branch was chartered in November of the present year and has since held weekly meetings for the study of the *Secret Doctrine*, the *Key to Theosophy*, and the *Ocean of Theosophy*. If we understand their method correctly, some one of the members lectures each meeting upon a topic drawn from these works, comparing and explaining the different presentations of the theme therein given, after which the subject is open for general discussion. The Branch reports growing interest among the members, but that it is of too recent origin to have yet taken its full place in the life of the city. It invites the suggestions and correspondence of other Branches.

It is with much pleasure that we record the formation and activity of this Branch, as it is an evidence of how a member isolated from already organized theosophical activities, may interest those around him, and build up with them a theosophical platform and instrument for collective inquiry and mutual helpfulness.

H. B. M.

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